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PREFACE

Tourism as a socio-economic and cultural activity, it assumes importance in the international arena especially from the middle of the twentieth century. Countries with rich culture and tradition are much sought after by the tourists across the world. India is one such a country whose culture and heritage are known for its antiquity. Tamil Nadu, one of the states in India, in particular, enjoys the legacy of a classical language, rich culture and hoary tradition. Besides her natural heritage, a large number of places of worship, well-known for their excellent artistic work, fairs and festivals around temples, and Folk tradition attract both domestic and international tourists throughout the year. The Present study entitled, **"Cultural Tourism In Tamil Nadu (1947-2007) - A Study"** is an attempt to identify and to bring to light the culturally important centres in Tamil Nadu, with an intention to promote tourism in this region. In this work an attempt has also been made to quantify the tourist arrivals which will help to analyse the growth of tourism in Tamil Nadu.

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(R.ABBAS)

ABBREVIATIONS

A.D.	-	Anna Dominic
A.S.I	-	Archaeological Survey of India
AIEST	-	International Association of Scientific Experts in Tourism
ASEAN	-	Association of South East Asian Nations
B.C.	-	Before Christ
G.D.P.	-	Gross Domestic Production
I.T.D.C.	-	India Tourism Development Corporation Limited
I.U.O.T.O.	-	International Union of Official Travel Organisation
Kms.	-	Kilomatres
L.T.T.A.C.	-	Local Tourist Traffic Advisory Committee
L.T.T.E.	-	Liberation of Tigers of Tamil Ezham
M.E.	-	Malayalam Era
M.P.	-	Madhya Pradesh
N.G.O.	-	Non-Governmental Organisation
NAPT	-	National Action Plan for Tourism
P.A.T.A.	-	Pacific Area Travel Agent
P.W.D.	-	Public Works Department
S.A.T.T.E	-	South Asia Travel and Tourism Exchange
S.T.A.	-	Special Tourism Area
T.A.A.I.	-	Travel Agent Association of India
T.F.C.	-	Tourism Finance Corporation of India
T.T.D.C.	-	Tamil Nadu Tourism Development Corporation
U.K.	-	United Kingdom
U.P.	-	Uttar Pradesh
U.S.A.	-	United States of America
U.T.	-	Union Territories
UNESCO	-	United Nations Educational, Scientific and Cultural Organisation
US	-	United States
W.T.C.	-	World Tourism Conference
W.T.O.	-	World Tourism Organisation

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INTRODUCTION

Tourism, the significant activity existed long before it was actually identified. But, its present form was recognized only in the 20th Century, that too only after the World War I. It is not simply an economic activity beneficial to human beings. It is an activity which assists to link this vast and varied nation as an integrated one. It helps to dissolve the barriers of race, caste, creed, religion, language and regional chauvinism,[1] hence, an important instrument of national integration. Tourism stands for international understanding and to promote peace among the nations. Infact, World Tourism Conference (WTC) held in Manila in 1980 stressed the influence of Tourism in the mind of man and his understanding for a better world i.e., "a world of peace and prosperity".

Meaning and Definition of Tourism

Tourism means many things to many people. For the tourist, it is a travel, relaxation, recreation and exposure to other cultures and traditions.

The origin of the word "tourist" dates back to 1292 A.D. The word 'tour' is a derivation from the Latin word '***tornus***' meaning a tool for describing a circle or turner's wheel. As late as 1643 A.D. this the term was first used in the sense of going round or travelling from place to place, on an excursion or a journey including visiting

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[1] R.N.Kaul, ***Dynamic of Tourism - A Triology,*** Vol.I, New Delhi, 1984, p.7.

a number of places in circuit or sequence, circuitous journey embracing the principal places of a country or region.[2]

Another view pinpoints 'Tour' is as Hebrew word. It derived its meaning from the Hebrew term ***Torah*** which means learning studying search. ***Torah*** is the name given to Jewish law which defines the Jewish way of life.[3] A tour represents an attempt by the traveller to discover something about a place he visits. A tourist himself wants to see something which he had heard. He wants to learn about business opportunities, job possibilities, health advantages, educational benefits, environmental assets or recreational properties through tours.

The word ***tour*** in the context of tourism, gained a place in the English language by the 18th Century and according to the Oxford English Dictionary the word ***tourism*** first came to light in English in 1811 A.D. from the Greek word.[4] Of late, there is a greater use of the term ***tourism*** either by itself or jointly with ***travel*** to describe the movement of people.

According to World Tourism Organization (1993), Tourism encompasses the activities of persons travelling to and staying in

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[2] A.K.Bhatia, ***Tourism Development, Principles and Practices,*** New Delhi, 1985, p.96.

[3] R.Abbas, ***Tourism and Travel Management,*** Madurai, 2006, p.1.

[4] Krishnan K.Kamra and Mohinder Chand, ***Basics of Tourism: Theory and Practice,*** New Delhi, 2002, p.32.

places outside their usual environment for not more than one consecutive year for leisure, business and other purposes".[5]

Basically, it contains, three aspects: (i) travel by non-residents; (ii) for stay a temporary nature; and (iii) without professional or commercial purposes and it is these basics which govern measurement in planning for tourism.[6] In this connection the concept of recreation is an activity of free choice (dissociated with work or social or personal tasks), carried out in leisure time and generally outdoors. Mobility is an essential element of tourism, the others being the object of travel and the length of stay. It may be advisable to recognize the basic difference between three closely associated terms - tourism, recreation and travel.

Elements of Tourism

The three important elements of tourism are:

i) Purpose of Journey.

ii) Time taken for the journey.

iii) The situation under which the journey was undertaken. These are the important parameters used in measuring tourism.[7]

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[5] R.Abbas, ***op.cit.,*** p.2.
[6] R.Abbas, ***op.cit.,*** p.20.
[7] H.Robinson, ***A Geography of tourism,*** England, 1976, p.40.

Kinds of Tourism

Generally tourism is divided into two types viz., Domestic Tourism and Foreign Tourism. In the case of domestic tourism, people travel within the boundaries of a country. There are no barriers in the form of currency, documentation, culture, languages etc. The ancient version of domestic tourism was ***tirthayatra*** or pilgrimage or religious tourism.[8] In a country like India there are cultural and languages barriers. But in most other countries these barriers are not hindrances. Passport and visas are not required for this type of tourism. In foreign tourism, people travel from one country to the other. It involves preparation of various documents namely passport, visas, medical certificates, etc.[9]

Difference between Tourist and Excursionist

A visitor is any person visiting country other than that in which he has his usual place of residence, for any reason other than following an occupation remunerated from with in the country visited. Visitors have been subdivided further into two categories to assist the measurement of tourist traffic and the assessment of its economic impact.[10]

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[8] S.P.Ahuja and S.R. Sarma, ***Tourism in India (A Perspective to 1990),*** New Delhi, 1997, p.61.

[9] Satyender Singh Malik, ***Ethical Legal and Regulatory Aspects of Tourism Business,*** Delhi, 1997, p.143.

[10] R.K.Malhotra, ***Encyclopaedia of Hotel Management and Tourism,*** Vol.I (Growth and Development of Tourism), New Delhi, 1997, pp.4-5.

Tourists, who are visitors making at least one over night stop in a country or region and staying for atleast 24 hours. Excursionists (Day-tripper) who are visitors that do not make an over night stop, but pass through the country or region. An excursionist stays for less than 24 hours.[11]

Tourism - Classification

Tourism can be classified into six categories according to the purpose of travel. They are; a) Recreation, b) Adventure and Sports, c) Cultural, d) Health, e) Convention and f) Incentive.

Tourism - World Scenario

According to a recent research, conducted by Europe's leading travel Magazine. "Conde Nast Traveller", the top three tourist destinations of the world are Italy, Australia and France. India has been ranked ninth by this study report.[12] Countries like Singapore get every year a far greater number of tourists than their population.

Among the various nations of the world each nation has its own unique tourist spots. Every one knew about oil bath, sun bath etc. But for sand bath, tourist flock to Ibusuki, a beach resort in South Japan. Here, tourists dig themselves the sand which contains springs below the sand give warmth to the body, which the tourists enjoy.[13]

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[11] Kunal Chattopadhya, ***Economic Impact of Tourism Development, (An Indian Experience),*** New Delhi, 1995, p.11.

[12] ***Tourism Policy Note 2005-2006,*** p.2.

[13] ***Idem***.

The tourism industry is growing at a fast rate. As a result, Chinese people are expected to realise their dream of space tourism in 20 years from now with China conducting research into the commercialisation of space technology. The three and a half minutes spent in space above California, heralded the start of space tourism.[14]

Indian Tourism Industry

From time immemorial, travel and tours have been an integral part of Indian culture and tradition. India, with five thousand years of history, geographical diversity, heritage culture has now reached a stage where she can be recognized as a leading tourist destination. The traditional stereotyped image of India as a cultural destination is being replaced with a more vibrant image of diversified tourism products. India offers an incredibly wide range of tourist attractions like snow capped mountains, beautiful beaches, wildlife sanctuaries, attractive landscapes, a plethora of monuments, holy places, luxurious palaces, temples with rare sculptures, forts, gardens, tombs of ex-rulers, adventure sports and above all, a rich cultural heritage.[15] Such exciting aspects attracted people from all over the world. In justification of this, Max Mueller says, "If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow - in some parts a veritable paradise on earth - I should point to India. If I were asked under

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[14] ***Ibid***., p.3.

[15] www.indian tourism.com.

what sky the human mind has most fully developed some of its choicest gifts … I should point to India".[16]

The dimensions of tourism changed as trade and commerce developed. The spice brought India into contact with the world more than before. The silk route trade also opened up India's immense cultural heritage and natural beauty to the world outside. The establishment of the Indian Railways, modernisation of the ports, and development of hill stations by the British added to the growth of the Indian tourism in the 19th and early part of the 20th Century.[17]

Tourism Since Independence

Pandit Jawaharlal Nehru's oft quoted remark: "Welcome a Tourist and send back a Friend"[18] was the essence of India's tourism approach in the post Independence era. Tourism has been instrumental to national integration and international understanding.

India was one of the few countries among the independent Asian nations to undertake the promotion of international tourism in a professional way. India was the first country in Asia to open tourist offices in the USA and the UK as early as in 1952.[19]

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[16] Max Muller in his lecture in Cambridge University, U.K., 1882, quoted by Jawaharlal Nehru, ***The Dicovery of India,*** Calcutta, 1946, p.90.

[17] R.Abbas, ***op.cit.,*** p.62.

[18] ***Ibid.***, p.64.

[19] A.K.Bhatia, ***Tourism Development: Principles and Practices, op.cit.,*** p.71.

In 1958 a full fledged Cabinet Minister was appointed to head the Department of Tourism.[20] Tourism Development became closely linked to the spread of civil aviation. The Five Star hotel Ashok, the pride of the Government in those days, came up in the 50's. The Indian Tourism Development Corporation Ltd (ITDC) was set up as an umbrella organization to develop tourism infrastructure at a time when private initiative in these areas was not so abundant.[21] Air India too, started a tourism cell way back in the 1950's. Such a good beginning indicated a certain sense of purpose.

In an attempt to achieve rapid growth in tourist arrivals to India, the Government of India has recently launched a campaign called ***Athithi Devo Bava*** which means guests are like Gods.[22] In spite of stiff competition among the nations, the New Delhi - Agra - Jaipur Golden triangle is still a hot favorite for international tourists. The Tourism industry is showing all signs of transforming from a lack luster entity into a market and revenue driven one.

There is a demand that ASEAN and Indian tourist packages should be integrated so that tourists coming from Europe should go over to ASEAN destination after covering Indian tourist attractions. Similarly international tourists visiting ASEAN countries can visit Indian destinations.[23] In a survey conducted by travel and leisure magazine, two Indian hotels at Jaipur and Agra find place in world's 100 best hotels.

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[20] Lavkusha Mishra, ***op.cit.,*** p.246.
[21] K.C.Sharma, ***Tourism, Policy, Planning, Strategy,*** Jaipur, 1996, p.63.
[22] ***Tourism Policy Note, 2005-2006, op.cit.,*** p.3.
[23] ***Ibid.***, p.4.

The Ananda Resort in the Himalayas has been rated as the World's number one spa by the popular travel and tourism magazine "Code Nast Traveller" with the airfares looking downwards, there is bound to be a boon in tourism sector.[24] Tourism has provided employment to over two crore persons in India. The foreign tourist, visiting India in a year is around 30 lakhs which is less than 0.5% of the world tourist traffic.[25] India is a wonderful package with everything from ancient temple, massive architecture monuments, and medieval castles to verdant forests.

The confederation of Indian Industry has prepared a vision for 2020, which envisages employment of 50 million persons in travel and tourism industry and an increase in the share of this industry to 7 per cent of GDP.[26] Tourism has a very strong linkage with socio-economic progress of the country and multiplier effect on the economy. India's cultural heritage and eco-tourism potential are the major consumer preferences of the international tourists, visiting India. The overall fund allotment for the Tourism Industry in the 10th Five Year Plan was Rs.2900 crores as against Rs.750 crores in the 9th Five Year Plan period.[27] Historical monuments are sources of attraction to tourists visiting India. ASI manages over 3500 monuments in India. Globally India is known for modernity, historical legacy, cultural diversity, natural splendor, wildlife, spiritualism, yoga and Ayurveda.[28]

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[24] ***Idem***.
[25] ***Ibid***., p.5.
[26] ***Ibid.,*** pp.4-5.
[27] ***Idem***.
[28] ***Ibid***., p.5.

According to estimates made by industry stakeholders, the tourism sector in Asia over the next 10 years is projected to grow at a higher rate than most other regions and the world average as a whole. It is felt that India should capitalise on this great window of opportunity by evolving a tourist friendly tax regime in the region.

Tourism and taxes always go hand in hand. According to an estimate, a reduction in taxes to 10 per cent of a Tourist's expenditure basket can boost the country's GDP by Rs.123 billion and additional tax revenue of Rs.460 million and 6,70,000 additional jobs in the economy.[29]

Types of Tourism

The studies on tourism have pointed out that tourism product is a complex phenomenon which includes diversities of components, and largely depends upon the tourist motivational aspects. Further the writers have opined that it is not possible to conceptualize the tourism product within a frame work. This had led to the classification of tourism in different categories. Accordingly tourism is presented in various types, classified on the basis of various factors.

Domestic Tourism

Domestic Tourism means the movement of the people outside their normal domicile to other areas within the boundaries of the nation. In India, domestic tourism is referred to as the sleeping giant, referring to its vast potentials.

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[29] ***Idem***.

International Tourism

International tourism involves the movement of people among different countries in the world. In other words, people travel to a country other than their own, in which they normally live and which has its separate identity in terms of political, economic and social set up. International tourism requires various types of legal and financial formalities to be met before departing from his/her country. In international tourism, the country or origin (tourist generating country) and the country of destination (tourist receiving or the host country) are different.

International tourism has two types viz., "Inbound Tourism" and "Outbound tourism". In Inbound tourism, the foreign tourists are received by a country. This type of tourism has direct impact on the economy of the host country, in terms of foreign exchange earnings, balance of payments, employment generations, destination development and infrastructure development. In outbound tourism, the people of a country visit other countries for various purposes such as, leisure, business, education, pilgrimage, political conferences and conventions etc. In fact, inbound tourism brings travel receipts, whereas outbound tourism implies (involves) travel cost.

On the basis of the purpose tourism can be classified as follows:

Religious Tourism

From ancient time to till date, religion has been a motivating force for tourism. Every religion has cast upon its followers some duties that involve travel and tourism. The Hindus want to visit Kasi (Benaras), Rameswaram, Kanniyakumar, Badrinath etc. The Muslims visit Mecca and Madhina as Haj visits, which is considered as Holy. The Christian pay visit to Jerusalem and Vatican once in their life time, which is considered to be auspicious. In India, the domestic tourism is almost a religious tourism.

Pleasure or Leisure Tourism

Pleasure and leisure are basic pulls of tourism people want to escape from their some daily routine job. This makes them to look for leisure activities and travel as escape from the pressures and strains they are subject to. One finds pleasure in travelling from the fact of constantly changing places and surroundings.

Educational Tourism

Educational pursuits make them to travel. In pursuit of knowledge, people travel far and wide. In ancient times, scholars and pandits kept on travelling. Travel makes a person wiser. Hence, it is said that travel itself is educative. With the growing awareness of the value of education, educational tourism is assuming importance.

Health Tourism

People undertake travel for health and health care facilities are available only in few places or some health centre are unique in their nature. Health conscious enable people to move to these places. The development of spas during the Roman Empire and the establishment of many sonatoria in Switzerland were the result of peoples desire to seek good health. Many people travel to spas and clinics for curative baths and medical treatment. In Russia, along the Black Sea Coast and in the foothills of the Carcasus, there are many world renowned sanatoria where, millions of Russian citizens and international tourists every year go and avail of facilities. In India also from Kashmir to Kanniyakumari, there are several herbal centres which are visited by tourists.

Business Tourism

It is a fast growing tourism segment. Business people travel intensively as well as extensively for effective business deals. In fact, most of the luxury hotels are patronised by business tourists. Nowadays, attending conventions and conferences relating to the profession, industry or commerce had become popular. Many countries have established grand convention complexes to attract these tourists. In India also, there is a separate Convention Bureau to look after conventions and conferences in India.

Adventure Tourism

Now, many activities are encouraged under adventure tourism. There are variety of activities such as mountaineering, trekking, skiing, wind surfering, hand gliding, etc. Every bit of nature, the hills, rivers, seas, etc provide scope for adventures.

Sport Tourism

Nowadays, people give much importance to sporting activities. International and national sport meets, cricket and other matches are of great attraction to the people. It is worth to note that more than half a dozen five star hotels were constructed in Delhi on the eve of Asian Games held during 1982 in India. Sports tourism results by the movement of both participants and sport admirers to places where sports events are held.

Wild Life Tourism

Young and old are interested in wild life tourism largely. Several tourist centres have excellent and unusual zoos, where visitors can see wild animals including some rare and endangered species. Vandalur Zoo at Chennai, Trivandrum Zoo in Kerala the Jianmakata zoo at Bangaluru are some famous Zoos, where large number of people visit daily. At present many tours are built around different sanctuaries and national parks.

Resort Tourism

Beach resorts and hill resorts attract more tourists. Tourism practiced by visits to these resort is called resort tourism. In India, potentials for resort tourism are shown as given below.

Winter Tourism

In most of the European Countries, this type of tourism is undertaken place in the month of December to March. Winter tourism have two aspects - the search for snow and search for sunshine.

Summer Tourism

Tourism practiced during summer holidays is known as summer tourism. The main incentives for this type of tourism are sunshine and sun bathing, preferably in the sea.

Circumstantial Tourism

It is localised tourism as it is attracted by traditions, festivals of religions, artistic, sportive, folklores, nature etc.

On the basis of sociological aspects tourism can be classified as under.

Cultural Tourism

There are cultural diversities among nations and within a nation. This arouse curiosity in people to visit other countries and other parts of their own country. The cultural heritage expressed

in arts, customs, theatre, festival, ceremonies, music, dance, folklore, etc. vary from place to place. Tourism undertaken to witness the culture of others is known as cultural tourism. India being a vast subcontinent of diverse cultures, cultural tourism is its mainstay.

Ethnic Tourism

Ethnic tourism results when people visit their homeland or hometown or friends and relatives. The place visited had some historical connections with the tourists. A large number of Americans visit European countries in order to see their families or feel that they are visiting their homeland. Every year, thousands of Indians who settled in abroad visit India for ethnic reasons.

Social Tourism

It is a type of tourism undertaken by low - income groups of people, particularly manual workers and others who cannot afford to pay for travel and accommodation. So social tourism is subsidised by the states, local authorities, employers, trade union, clubs or other associations to which the workers belong.

Mass Tourism

Mass tourism is primarily a quantitative notion and refers to the participation of large number of people in tourism activities. It is an agent of profound economic and cultural changes. The concept of mass tourism emerged with the introduction of paid

holidays, development of transportation, communication and information technology.

Package Tourism

It is a type of tourism, in which the itineraries, transport, accommodation and other facilities are standardised and offered as package at a fixed price to intending tourists. They include transport and accommodation and other inclusive packages. Package tours are convenient for both single tourists and group tourists. They are designed and operated by professional tour operators and travel agents.

Youth Tourism

Youth tourism is given importance since 1980's youth must be involved in tourism not only as tourists but also as preservers of national heritage and overall as resourceful personalities needed by the tourism industry and the country. Therefore, youth hostels are established at important tourist centres in India for the benefit of youth tourist. Youth Hostels Association of India, in association with the government and voluntary agencies promotes youth tourism. Such facts insist on the analysis of cultural tourism.

TAMIL NADU - A unique Tourist Destination

Tamil Nadu has a broad enough base of tourist attraction for retaining and perpetuating the interest of tourists for several days. The most significant of all tourism attraction of Tamil Nadu is her cultural tapestry. Cultural tourism includes visits to historic

building and sites, historical monuments, museums, art galleries, contemporary paintings, sculpture and the performing arts.[30] Each and every centre of tourist's attraction in Tamil Nadu is associated directly or indirectly with Indian mythology, history and literature.

Monuments

The monuments in sitter like Mahabalipuram, Tanjavur, Madurai and other places in Tamil Nadu are of great importance and delight to the tourists. They present, besides the entire of history, civilization, socio-economic, political history of the contemporary society. The survey of tourist too points out that Indian historic monuments, paintings and sculpture attract visitors in large numbers.

Architecture

Tourist centers such as Mamallapuram, Kanchipuram, Thanjavur, Chidamparam, Madurai, Tirunelvely, Srivilliputhur and Rameswaram are rich in architectural and historical treasures along with temple architecture.

Temples

The Nataraja temple at Chidamabaram, Brahadeeswar temple in Thanjavur, Meenakshi temple in Madurai, Ramanathaswamy in Rameswaram, Sri Ranganatha temple in Srirangam, the six abodes of Lord Muruga, the Nagore Durgah, Velankanni church and the

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[30] G.Richards, ***Development in European Cultural Tourism,*** 1994, Chitester, p.376.

like are big attraction to the pilgrim tourists and they break the barriers of nation, religion, language, culture, sex, etc.

Momentos

Handicrafts, paintings, sculpture, icons and like bear testimony to the diverse arts and skills of Tamil, both of the ancient and the present. The World famous 'Kanchi' silk saris, Thanjavur art plates, bronze icons, wood works are the attractions of the tourists to take back home as mementos of the visit to Tamil Nadu.

Dance and Music

Dance and music, festivals and customs, folk rites and religious rituals constitute are important components of the Tamil traditions. Music, dance concerts, car festivals, harvest festivals, ***pongal*** festivals and other festivals are main attractions of the tourist. Sound and light show and diverse folk arts capture the interests of the visiting tourists. These unique entertainments in Tamil culture are major attractions to the tourists.

Sun, Sand and Surf

Tamil Nadu lies on the Southern Peninsular India. It has a long stretch of beach running over 900 kms. The Coramandal Coast, abutting Bay of Bengal is a rich treasure house of tourism with many ideal locations for Sun and Surf. Golden sand is dotted with palm and casuarinas groves. Seas wash ashore pebbles and other sea products. Gentle breeze sways the yachts on the sea and

forms small dunes on the beach. Pulicat, Chennai, Covelong, Mamallapuram, Pitchavaram, Poompuhar, Tharangambadi (Tranquebar), Nagoore, Velankanni, Kodiakarai, Rameswaram, Mandapam, Kurusadai Islands, Tuticorin, Tiruchendur, Kanniyakumari, Muttam are a few ideal tourist locations.

Flora and Fauna

There are five national parks and 17 wildlife sanctuaries in Tamil Nadu. It has a unique distinction of having Nilgris Biosphere and Gulf of Mannar "Marine Biosphere". A tropical land with ever green forests deciduous trees and shrubs in the following hill stations in Tamil Nadu offer suitable sylvan surroundings for those tourists interested as trekking. Ooty, Anamalai Hills, Kodaikanal, Elagiri hills, Kolli hills, Kalakkadu Mundanthurai and Yercaud are richly available in Flora and Fauna.

With all these diverse attractions, Tamil Nadu is a fast growing tourist destination in recent times. Added to this things there are the people of Tamil Nadu known for their hospitality and general tranquility of the state.

Scope of the Study

1.The study focuses on aspects relating to the potentiality of cultural tourism which had produced an increase in both foreign and domestic tourist arrivals since 1950. As a result of this, there was a substantial increase in the revenue of the state. That in turn

will led to a corresponding development in the service sector, the feeder of tourism.

2.The study, by identifying and throwing light on lesser known cultural sites, would assist to develop the horizon of tourist potential in Tamil Nadu. This will create a new interest in developing cultural tourism in the state.

3.In this study an endeavour is made to highlight the culture of Tamil Nadu by focusing on its importance to improve the cultural tourism. It will inculcate cultural consciousness among the tourist traffic as well.

4.Sugestions and recommendations have been made for the development of cultural tourism in Tamil Nadu based on personal observations, field survey, and critical examination of available literature. This would support the authorities involved in promotional activities to achieve their ends in an effective way.

5.The economic impact of tourism on the regional and national economies had caused a far-reaching significance. In a developing economy like that of India, the transfer of resources (from the rich to the poor nations and from the affluent to the weaker sections of the society) had a powerful potential to influence development and expand employment opportunities. The tourism industry contributes to the state revenue which enhances the national income.

6.The tourist expenditure includes salaries, allowances and other labour charges for persons employed and the profit for management engaged in tourist agencies, hotels, restaurants, cafes, transport companies and shopping centres who are the direct beneficiaries. Persons engaged in recreation activities and handicrafts too receive a due share of tourist expenditure. It leads to the expansion in demand for the products required by the tourist servicing sectors. Thus, the study of the tourist expenditure too will assist the outcome of a full-fledged study.

Hypotheses

a)It is the cultural heritage of Tamil Nadu which attracts tourists from different parts of the country and the world. By a random survey, it is noticed that more number of foreign and domestic tourists visit the cultural heritage sites in Tamil Nadu.

b)The Government of India by forming the Tourism Department under the Ministry of Transport in 1958 and a separate Department of Aviation and Tourism in 1967 has been responsible for the growth of tourism at the national level as well as in the states. The efforts and effects will have a far reaching impact.

c)The Tamil Nadu Tourism Development Corporation, has made efforts in preserving the cultural heritage sites. An attempt has to be made to find out the adequacy or inadequacy of the effort to promote such measures by the Tamil Nadu Tourism Development Corporation. In the process, an attempt has to be

made to quantify the tourist traffic who visit the cultural heritage sites in Tamil Nadu.

Review of Literature

B.S.Badan's ***Tourism in India*** (New Delhi: 1998) traces the cultural heritage of nine states, one union territory and the famous city of Agra in Uttar Pradesh and their tourist significance. He has pointed out the need to exploit the possibility of cultural tourism in India. As far as Tamil Nadu is concerned he calls it the "Land of Temples" and has pointed out their history and heritage. He has described in brief most of the popular sites in Tamil Nadu which include both Natural Heritage sites as well as historically significant places with encouraging tips for the prospectus traveller.

Pushpinder S.Gill's edited work ***Perspectives on Indian Tourism*** (New Delhi: 1997) is a comprehensive study outlining India's rich cultural and natural heritage. He argues how India is an exotic tourist paradise from a traveller's point of view and is the ideal tourist destination for the globetrotter. He had detailed the India's wild life, for whose conservation he contends, and the enchantment of South India. He makes suggestion for the promotion of tourism in South India. He has valuable data put in convenient tables and information for tourists on key tourist destinations.

Perey K.Singh in his ***Fifty Years of Indian Tourism*** (New Delhi: 1998) on the one hand highlight the tourist potential of

India and on the other hand, is critical of the vast resources being partially unexploited even after fifty years of independence. This, according to him, is due to the inefficiency of the tourism administration. Discussing tourism development in the 21st century he had also dealt with the development of hill tourism, especially in the Himalayan region associated with it. The author pinpoints both natural and artificial centres of South India and suggests strategies to promote tourism in South India. Recommending the expansion of wildlife tourism, the author stresses the importance of conservation and preservation of wild life.

Shalini Singh's ***Profiles of Indian Tourism*** (New Delhi:1996) in thematic coverage includes the contributions on Himalayan Tourism. Tourism Planning and Policy aspects. She suggests methods for sustainable use of tourism resources in the critical environments. This book contains research profiles of some Indian states and some tourist spots but South India is totally neglected.

Yashodhara Jain, in her ***Tourism Development Problems and Prospects*** (New Delhi: 1998) presents an empirical study expressing regret that Lucknow had not tapped appropriately the full tourist potentials. It satisfactorily reveals the Lucknow's rich cultural contacts and international understanding. Though the main area of study is Lucknow, the reader gets an overall idea about the impact of tourism on the economy of a given destination and the need for planning and development in the tourist industry.

Ratardeep Singh in his work, ***Dynamic of the Historical Cultural and Heritage Tourism*** (New Delhi: 2000), traces the historical growth of tourism and high lights the significant aspects of travel in ancient India. The emphasis is made on tourist attraction in North India with very little information but the author has given sufficient importance of Tamil Nadu cultural historical and pilgrimage attraction.

Ratandeep Singh in his work, ***Infrastructure of Tourism in India*** (New Delhi: 1996) analyses the role of the Indian government in developing tourism and as a source book of tourist information for students and lay people alike. The articles have been gleaned from international and national sources and they profile Indian tourism objectively. He had pointed out that, though India had netted many tourists in the past its world level reward is abysmally low. Highlighting the need to promote India as a tourist destination, he has given details of the variety of tourisms available in India.

Romila Chawla in her book ***Heritage Tourism and Development*** (New Delhi: 2004) define heritage tourism and explains why heritage tourism has captured so much attraction in the past. Describing India's cultural, religious, and creative heritage, she highlights the contribution of tourism to the Indian economy. She had stated that tourism has the potential to create a lot of jobs and also the capacity to garner precious foreign exchange. The rate race among the developed and developing nations tends to damage the host countries ecologically and

culturally. She assess that development must end not only in prosperity but also in happiness. Tourism must promote national integration and cultural harmony. If tourism contributes to arts, crafts and culture, there will be a world order with prosperity, health and peace, the author, while mentioning India as a Great Tourism Destination, gives exhaustive details of wise basis including the cuisines of India.

Lavkush Mishrah in his book ***Cultural Tourism in India*** (New Delhi: 1999) had focused to the growth and development of tourism in the country. The author has given more details regarding religious and cultural attractions of India and also covering festivals of India, cultural destination, cultural policy of Government of India, economical impact dance and music paintings arts and architecture. The author has given importance to cultural tourism which is tourism potentials/sources of India.

Aparna Raj in his edited work on ***Tourist Behaviour - A Psychological Perspective*** (New Delhi: 2004) is a compilation of papers covering themes ranging from tourist's culture, motivation, satisfaction, attitudes, expectations and so on. The author had given main importance to cultural tourism.

Shaloo Sharma in her book, ***Indian Tourism Today - Policies and Programmes*** (Jaipur: 2002) has given a wide perspective of the potentialities of tourism in India. After describing the ancient civilization of India and its rich heritage she had portrayed India as a perennial source of attraction for the

tourists of the world. The potential tourist destinations are also described in India. The Draft National Tourism Policy has also been given. The author could have given some more details on the natural heritage tourism destinations in India.

V.P.Sati in his book ***Tourism Development in India*** (Jaipur: 2001), after giving a lucid introduction to tourism, describes the past and present scenario of tourism in India. The author apart from describing the socio-cultural heritage, has adequately unfolded the national wealth of India, which could be utilised for the expansion of tourism. Finally the author has portrayed the tourist potential of Madhya Pradesh.

Conventional Tourism, aired at satisfying the social, culture, educational, religious or business motives of the people and Modern Tourism, includes pilgrimage Tourism and Cultural Tourism. The tourism industry cannot function in isolation as it depends on other allied industries to cater to the needs of the tourists like accommodation, transports, food and others.

Scholars have carried out studies extensively on the history and growth of tourism through the decades, identifying and highlighting the destinations a tourist could visit. These destinations are related to the cultural, spiritual aspects of the history of the region. Heritage as well as pilgrimage destinations give more importance of this research work. They also highlight the need for production and preservation of monuments for the

future. Policies of the Government both central and state, towards production are also highlighted.

Period and Universe of Study

In spite of economic drain policy adopted by the British Government in India, they owe a lot to us in the field of tourism. In 1945, two years before Indian Independence, the colonial government constituted a committee under the chairmanship of Sir John Sargent to explore the possibilities of promoting tourism in India.

After Independence, some of the policy issues taken up by the Indian Government were largely influenced by the recommendations of Sargent committee. Since 1947, due to the efforts of both the Union and the Government of Tamil Nadu, there has been recorded the steady increase in the tourist traffic in India in general and Tamil Nadu in particular. By 2007, there was a record increase of 17.53 lakhs of foreign tourists and 506.47 lakhs of domestic tourists who visited Tamil Nadu. Hence, the study period covered from law to light achieved in tourist traffic i.e. from 1947 to 2007.

Objectives of the Study

1. To trace briefly the history of the Development of Tourism in India and in Tamil Nadu in particular.

2.To highlight the cultural heritage of a region which is an important factor for the development of tourism and to describe the tourist potential of cultural heritage sites in Tamil Nadu.

3.To identify places in Tamil Nadu where tourists prospects have developed because of its cultural heritage.

4.To highlight and to bring out the attractiveness of Tamil Nadu's cultural heritage.

5.To identify and project the potential of the lesser known cultural heritage sites/destinations in Tamil Nadu and give them due recognition by placing them on the tourist map of Tamil Nadu.

6.To notice the new tourist spots in Tamil Nadu, which have the potential of cultural heritage or religious heritage destinations along with some efforts of the Governments of Tamil Nadu and the Government of India, it can be transformed into a popular tourist destination.

Methodology and Source Materials

For the analysis of facts various literary works which are published have been utilised and the research work was commenced in 2000 as part-time and it took four years to collect the material from the Tamil Nadu Archives in Madras, Connemara Library in Madras, Madras University Library, Chennai, Madurai Kamaraj University Library, Madurai, Fort St. George Library, Chennai, various centres associated with Tourism such as Department of Tourism in Tamil Nadu, Department of Tourism in

India, Department of statistics and planning, Department of statistics and planning, important tourism centres like Mahabalipuram, Thanjavur, Vellore, Kanchipuram, and Kanyakumari have also been visited and materials needed had been collected.

By way of historical research methodology various facts collected from different sources have been critically analysed and utilised in a cogent manner. The facts narrated are documented and substantiated by way of genuine footnotes. Both the Primary and Secondary Sources employed have been detailed. The facts about the development and growth are given then and there in the form of Tables. A bibliography containing all the sources utilised have been given at the end. The photocopies depicting the style of architecture also find their place in the appendices included at the end. Further various maps appended and incorporated, appropriately suggest the development of cultural tourism at different stages and they are beneficial for having a study of the development in various centres. This will have its own historical significance due to the exposition of the different facts about the cultural tourism in Tamil Nadu.

With regard to the sources both primary and secondary are consulted. Fort St. George record series, ***Administrative Reports of the Madras Presidency, Madras State Administrative Report (1960 to 1990)***, ***Madras Information Report (1948 to 1963), Archaeological Report on Epigraphy, Pudukkottai State Inscriptions, Census of India Reports, Census of the Town of***

Madras, Five Year Plans, Tourism Policy Notes, Madras Legislature Assembly Debates, Madras Legislative Council Debates, Annual Report on Tamil Nadu Tourism Development Corporation, Annual Report on Indian Tourism Development Corporation, Various Government Orders relating to various departments such as Education, Information, Tourism and Tamil Culture Department, Transport Department, Public Works Department, Revenue Department, Public Department, Handlooms, Handicrafts, Textiles and Khadhi Department and Tourism Statistical Hand Books are also referred.

The web site of Government of Tamil Nadu, Tamil Nadu Tourism Development Corporation and e-books have been also used. Field trips to the places already identified as tourist spots and also the lesser known places have been undertaken by the scholar. Oral tradition and folk history have been collected by way of interacting with the inhabitants of the area. This goes a long way in highlighting the tourist relevance against a historical backdrop.

In addition to the above primary as well as secondary sources facts have been collected from the various newspapers such as ***Thinamani, Thinamalar, Hindu, the New Indian Express and Financial Express, Tamil Lexicon Dictionary, Chambers 20th Century Dictionary and New Knowledge Library, Universal Reference Encyclopedia*** have been consulted. In addition to the above various primary sources, a number of published works have been consulted for this study. Among them earlier and later

works published during different periods in different places have been utilised for bringing out this thesis, W.Francis's ***Madura Gazetteer*** (2000), H.R.Pate's ***Tinnevelly District Gazetteer***(1999), J.H.Garstin's ***South Arcot District Manual*** (1878), Charks Stewartcrole's ***The Chingleput District Manual*** (1879), R.Caldwell's ***A History of Tinnevelly*** (1982), K.A.Nilakanta Sastri's ***The Pandyan Kingdom*** (1972), ***History of South India*** (2000), ***The Colas*** (1984), S.Krishnaswami Aiyangar's ***South India and Her Muhammadan Invaders*** (1921), R.Sathyanatha Aiyar's ***History of the Nayaks of Madura*** (1991), K.Rajayyan's ***History of Tamil Nadu (1965-1982)***, Sastri's (ed.), ***Encyclopaedia of the Madras Presidency and the Adjacent States*** (1921), Jawaharlal Nehru's ***The Discovery of India*** (1946), G.Richard's ***Development in European Cultural Tourism*** (1994), S.M. Bhardwaj's ***Hindu Places of Pilgrimage in India*** (1989), H.P. Poddari's (ed.), Kalyan Tirthank (1957), Agehananda Bharti's ***Pilgrimage in the Indian Tradition*** (1963), Japan K.Panda and SitiKantha Mishra's ***Tourism Industry in India*** (2003), P.S.V.Aiyar's ***Aspects of Tamil Culture*** (1979), R.K.Das's ***Temples of Tamil Nadu*** (1991), S.C.Bhatt, ***The Encyclopeadia District Gazetteer's of India, South Zone,*** P.VJagadisa Ayyar's ***South Indian Festivals*** (1998) and ***South Indian Shrines***, A.V.Shankara Narayana Rao's ***Temples of Tamil Nadu*** (2001), G.Sethuraman's ***Rameshwaram Temple*** (1998), J.Jetlay's ***The Great Temples of India, Ceylon and Burma*** (1988), S.Muthiah's (ed.), ***At Home, in Madras - A Handbook*** (1995), Abbe Dubai's ***Hindu Customs, Manners and Ceremonies*** (2001), Lavkush Mishra's ***Cultural Tourism in India*** (1999),

James Gardner's ***Encyclopaedia, Religions of the World*** (2003), D.Devakunjari's ***Madurai Through the Ages (upto 1801 A.D.),*** (1979), R.N. Kaul's ***Dynamic of Tourism - A Triology*** (1984), A.K.Bhatia's ***Tourism Development, Principles and Practice*** (1985), R.Abbas's ***Tourism and Travel Management*** (2006), R.K.Sinha's ***Growth and Development of Modern Tourism*** (1999), H.Robinson's ***A Geography of Tourism*** (1976), Satyender Singh Malik's ***Ethical, Legal and Regulatory Aspects of Tourism Business*** (1997), and Pran Nath Seth's ***Successful Tourism Management*** (1997) have been consulted. There is no denying of the fact that the scholars works have been very useful in providing a historical background to the subject of study.

Chapterisation

The entire study of the **Cultural Tourism in Tamil Nadu** is covered in five chapters excluding the introduction and conclusion. The introduction chapter deals with introduction to tourism and survey of the meanings and definitions of Tourism as given by scholars and practitioners. The evolution, growth and development of tourism in the world, tourism in India, through the ages and tourism in Tamil Nadu in its historical perspective have been dealt with elaborately. The types of tourism has been brought out. The study is focused on Tamil Nadu and hence the location and geographical features of Tamil Nadu are given. The introduction also presents the problems to be investigated, the scope and significance of the study, the objectives of the study, review of available literature, the hypotheses of the study, its likely

contribution to knowledge, methodology, source materials and finally the aspects of chapterisation.

The first chapter entitled, **Tourism and Cultural Heritage Sites** includes a description of the popular heritage sites, cities, historical and archaeological monuments, forts, palaces and museums which give scope for stimulating the culture of the heritage sites mainly to keep up the attraction of the tourist. Importance is also assigned to the arrival of domestic and foreign tourists from various cultural destinations.

The second chapter entitled, **Monuments: Places of Religious Importance** deals with the various aspects of religious significance. This chapter narrates the development of pilgrim tourism in India, motives of the pilgrims, important pilgrim centres in India. and Tamil Nadu in particular. Further it deals with the importance of pilgrim tourist centres based on tourist's purview.

Secular Monuments of Tourism Importance is the third chapter. It highlights the significance and importance of secular monuments such as tombs, memorial houses of political leaders, Freedom fighters and others in Tamil Nadu. Suggestions will be offered as regarding their contribution to the promotion and development of tourism.

Fourth chapter **Fares and Festivals in Tamil Nadu** covers the major components of the study. The fairs and festivals mostly attract the people including foreign tourist. So the researcher

gives the importance to temple and central festivals of Tamil Nadu.

Fifth chapter, **Promotion and Development of Tourism in Tamil Nadu** deals about the facilities made or available to tourist and government's contributes to promoting tourism and infrastructure facilities in Tamil Nadu.

Sixth chapter, **Tourist Arrivals** deals about foreign exchange, employment, income to the government, growth and significance of tourism.

In the last chapter, **The Finding and Suggestions** along with the **Conclusion** are given. They would go a long way in serving those who are involved in estimating and promoting cultural tourism in Tamil Nadu.

CHAPTER I

TOURISM AND CULTURAL HERITAGE SITES

India is a populous country known for its renowned cultural traditions. It can boast of some five thousand year of civilised life, and as such it must be ranked as one among the great civilisations of absorbing traditions of the past. These reasons enable a foreigner who visits India to have a profound cultural impact. So in this first broadest sense, it is evident that all tourism aspects in India involve an aspect of cultural tourism. Cultural tourism has special significance in the promotion of national integration and international understanding. Thousands of archaeological and historical monuments scattered throughout the country provide limitless opportunities to learn about the ancient history and culture. Realising the scope of Cultural Tourism, in order to harness the rich potential that the monumental heritage holds for promotion of tourism the Government of India in 1968 invited an expert Dr.Allchin through UNESCO.[1] His study aimed to define the various aspects of cultural tourism in India and to review them in the light of prevailing conditions.

Awakening of government in order to promote cultural tourism in Tamilnadu is laudable because this country has limitless potential for this kind of tourism, which had been never cashed earlier. In Tamilnadu, the cultural tourism owes a great merit because of its past civilization.

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[1] A.K.Bhatia, ***Tourism Development : Principles and Practices***, New Delhi, 1992, p.304.

Cultural aspects of traveling in Tamil Nadu is an important motivating factor in comparison to other aspects. Tourism in Tamilnadu involves a large content of cultural contacts and no foreigner visiting Tamilnadu will be unaffected with the culture of Tamilnadu. Historical and archaeological monuments, life style, religion and diversity found in Tamil society continue to be the biggest attraction of tourists from each part of the world. Pacific Area Travel Association (PATA) in 1968 held a survey and confirmed this fact. Department of Tourism also arrived at the same conclusion after having made a survey in 1968-69 and in 1972-73 The Latter Survey placed "curiosity" (42%) and "Indian art and civilisation" (34%) as the major factors influencing travel in Tamilnadu.

Vattakottai (Circular Fort)

Vattakottai is situated at a distance of six kilometers north east of Kanniyakumari. The Tamil term ***Vattakottai*** means circular fort. The whole fort is covered in three acres and fifty four cents of land including the surrounding wall. ***Vattakottai*** was mainly built for the defense of the coast of Cape Comorin (Kanniyakumari) from the depredation of pirates and sea buccaneers.[2] The defense of the fort was planned by De Lannoy, a captain of the Dutch Regiment during the time of Maharaja Marthanda Varma (1729-1758 A.D.), the greatest ruler of modern Travancore. Ramayyan, the Chief Minister of Travancore also took efforts to build this fort.[3] It was built in 1757.[4] The height

[2] Travancore Information Listener, Vol.III, No.3, November, 1947, p.23.

[3] E.G.Hatch, ***Travancore - A Guide Books for the Visitor,*** Madras, 1933, p.232.

[4] Travancore Information Listener, Vol.III, No.3, November 1947, p.23.

of the entrance hall is 22 feet. The Travancore state emblem is engraved at the entrance. A decorated arch stands majestically at the entrance to welcome the visitors.[5] The ***Vattakottai*** is built upon a small patch of calcareous sandstone full of marine shells.[6] Rubies of large size have been used in its construction. In certain portions burnt bricks have been used. There is a stone platform for carrying the war weapons from the bottom to top during the time of war. It is believed that an underground passage existed between Padmanabhapuram and ***Vattakottai***. The sea front at ***Vattakottai*** is charming and majestic. The shore is lovely and rapturous with the unending music of the waves over the rock. ***Vattakottai*** is at present maintained by the Archeological Department of India. It has been declared to be a monument of national importance under the Ancient Monuments and Archeological Preservation Act of 1958.

In 2003, 6,26,099 domestic tourist and 870 foreign tourists visited the historical fort.[7] But the rate of arrival of the tourists at Vattakottai drastically declined in the year 2004. In this year domestic tourists visited to this fort stood 3,27,200 while 750 foreign visitors saw the place.[8] The Tamil Nadu Government has planned to make huts and to establish boating facilities from here to Vivekananda rock memorial in Kanniyakumari to enhance it's charm.[9] It is proposed by the State Government of Tamil Nadu to declare it as one of the tourist beach centers in Tamil Nadu.

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[5] Monument Study Series, No.3, Nagercoil, 1980, p.2.
[6] T.K.Velupillai, ***Travancore State Manual,*** Vol.IV, Trivandrum, 1940, p.623.
[7] Department of Tourism, Government of Tamil Nadu, 2003.
[8] Department of Tourism, Government of Tamil Nadu, 2004.
[9] ***Dinamalar,*** Tirunelveli, 16th March 1989, p.7.

Padmanabhapuram Fort

Padmanabhapuram fort is one of the historical monuments in Kanniyakumari District, and situated about a mile to the north of Thakalai. It played a major role in the fortunes of the local powers like the Ays, the Cheras, the Pandyas and the Cholas. The Venad has its direct impact over the people. The Ay kings ruled this region up to the beginning of the third century A.D., the Cheras from the third century A.D. to seventh century A.D., the Pandyas from seventh century A.D. to early part of the tenth century A.D. Then Cholas ruled up to the early part of the twelfth century A.D. and most important of all, the Venad ruled from the early part of Twelfth century A.D. to Indian Independence in 1947. Venad is better known as south Travancore. The etymology of Venad is interesting. The term Venad original from Vanavanad. Another opinion is that it is probably named after Vel-Ay who governed it during the ***Sangam*** Age.[10] The Venad is derived from the Vel and Nadu. Vel and Ay refer to the same dynasty. ***Purananuru***, a ***Sangam*** work reveals clearly that Vel was the family name of Ays.[11] There goes a tradition according to which the Chera family which ruled over Kerala broke into splinter and one branch migrated to the south to settle in Padmanabhapuram and this splinter group from the Chera family established the Venad dynasty.[12]

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[10] "Some Aspects of Kerala and Tamil Literature", Part II, Lecture delivered under auspices of University of Kerala in 1945-48 by Rao Sahib M.Raghava Aiyangar, translated into English by J.Parthasarathi, Trivandrum, 1958.

[11] ***Purananuru :*** 133-135.

[12] P.K.Nambiar, ***District Census Handbook of Kanyakumari, 1961***, Vol.I and II, Madras, 1966, p.3.

Padmanabhapuram fort might have been constructed before seventh century A.D. of Malayalam Era (M.E.). According to the Mudaliyar Manuscript of Azhakiapandiapuram, both Padmanabhapuram and Udayagiri forts were planned in 776 M.E.(1601A.D).[13] A Cadjan record in Malayalam also confirms this. It says that, "a palace with fort in mud and with trenches was built at Padmanbhapuram in Kollam Era (1601 A.D).[14] It took several years for the completion of this work. However the fort attained a better status, significance and improved structure under Maharaja Marthanda Varma. He converted the old fort into a granite fort in 1745 A.D.[15] An interesting fact is found in ***Nittu*** or Mudaliyar Manuscript that the people of Nanchilnad contributed for the construction of the fort- "a less of the ***Panam*** of every ***Ma***[16] of the land under the cultivation". This amount was utilised for the digging of moats (around the fort) the felling of poles and posts and the buying of palm leaves for thatching the walls.[17]

It was under the rule of Srivira Ravivarma (1595-1609 A.D) the fortification work was started. He issued a ***Nittu*** in the Tamil month of ***Karthigai*** 26, 776 M.E. (26 November 1601 A.D).[18] The successive Travancore king namely Maharaja Ramavarma did the work of strengthening its position by adding fresh

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[13] ***Kerala Society Papers***, Vol.I, Series 6, p.313.
[14] ***Administrative Report of Archaeological Department, 1110 ME,*** p.5.
[15] ***Monument Study Series***, No.1, Nagercoil, 1979, p.2.
[16] A Land Measure of 13/40 of an acre.
[17] ***Kerala Society Papers***, Vol.I, op.cit., p.134.
[18] A.P.Ibrahim Kunju, ***Studies in Medieval Kerala History,*** Trivandrum, 1975, p.99.

fortification to it.[19] Around 1740 A.D.,[20] the Kalkulam fort was demolished and reconstructed as Quadrangular fort. The fort was reconstructed on the basis of the plan submitted by Taikkattu Nampudri. The construction work started in the Tamil month ***Chitra***, 915 M.E. ***Mannary***, 1744 A.D.[21] Within the fort there runs a tunnel which goes up to Charade which is two Kilometers away from the fort. The secret tunnel was used by the royal family for escaping at the time of danger from the attacks of chieftain and the invasions of foreigners.[22]

Since the fort functioned as the capital of Travancore rule and the rest of the Royal House until the middle of the 18th century upto the time when it was shifted to Trivandrum in 1745.[23] So the fort comprises of extensive buildings, a palace and two temples (Ramaswami temple and Neelakandaswami temple) there are several streets of houses, bazaars, rice fields and tanks.[24] In order to provide water facility for the inhabitants of the fort area, Maharaja Marthanda Varma under his personal supervision constructed the Puthen Dam.[25] He was responsible for demolition of the mud fort and the reconstructions of it with granite. The renovated fort was renamed as Padmanabhapuram fort in ***Tai,*** 919 M.E, January 1744 A.D. The present appearance

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[19] ***Travancore Archaeological Series***, Vol.VII, p.126.

[20] A.P.Ibrahim Kunju, "The Administration of Travancore in the Eighteenth Century", ***Journal of Kerala Studies,*** Vol.II, December 1975, Part IV, p.446.

[21] ***Idem.***

[22] Emily Gilehriest Hatch, ***op.cit.,*** p.202.

[23] ***Tamil Arasu,*** Vol.II, March 16th 1972, p.23.

[24] T.K.Velupillai, ***op.cit.,*** p.643.

[25] Mentgomevie, ***Geographical and Statistical Memoir of the Travancore and Cochin States,*** Vol.II, Madras, 1901, p.24.

and elegance of the fort blossomed into full prominence and significance in all its grandeur in the last phase of the construction work during the reign of Marthanda Varma.

Udayagiri fort

Udhayagiri fort is situated about half a mile South East of Padmanabhapuram fort and thirty three miles from Trivandrum.[26] It was the most important military station of the Travancore rulers when they were having Padmanabhapuram as their capital. It was originally built about the year 1600A.D. Marthanda Varma rebuilt the fort according to the plans prepared by Taikkattu (Thaikkad) Nampudri.[27] It is also believed that the Maharaja's army chief, Dutch captain De Larney prepared the plans. The reconstruction was completed in three years (1741-44 A.D.).[28] This well fortified fort was captured by Col. St. Leger during the time of Veluthampi. East India company’s troops were stationed there till the middle of the 19th century.[29] The fort is enclosed by an area of about 90 acres and contains in isolated 260 feet height which affords a panoramic view of the surrounding country. The tombs of De Lannoy, his wife and son can be seen inside as a partly ruined chapel in the fort.

Hill Fort (Malaikottai)

The Malaikottai in Dindigul once acted as a military base and military regiments were stationed there. This was constructed

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[26] V.Nagam Aiya, ***Travancore State Manual,*** Vol.I, Travancore, 1944, p.202.

[27] A.P.Ibrahim Kunju, "The Administration of Travancore in the Eighteenth Century", ***op.cit.,*** p.446.

[28] ***Tamil Arasu,*** Vol.II, March 16th 1972, p.23.

[29] ***Idem.***

Padmanabhapuram Fort



Madurai : Thirumalai Nayak Palace



and possessed by different rulers at different times from Pandyas of Madurai till the British. The Pandyas of Madurai, Nayaks, Nawab of Arcot, Mysore rulers and the English developed it. There is a temple at the top of the hill fort. According to the inscriptions found there, in 1538 A.D., Achuthrayyan from Vijayanagar had constructed this temple.[30] The old fort was constructed by Muthukrishna Nayak of Madurai (1601-09 A.D.) in 1605 A.D.[31] Ranimangammal of Madurai built 6oo steps to climb up the Hill fort.

Dindigul as a main centre for so many war, it had a prominent chapter in history. From 1623 to 1792 A.D. a number of wars had been fought in this place. During those days military regiments were kept in this fort. In 1755 A.D., Hyder Ali captured and converted this fort in to a great military post (base). An arsenal was also built here with the supervision of French Engineers and experts. From 1792 A.D. onwards till 1801 A.D. this Fort was under the control of the British East India Company. After 1801 Dindigul was brought under the control of Governor of the Madras Province. A number of under ground subways were supposed to have been used as hiding place of soldiers to attack the enemies. Now these subways are closed. There are separate places for storing weapons and explosive materials and commons besides a minting place and the resting place of Tippu Sultan and Hyder Ali.[32] Everyday number of local tourists and devotees visit here to see the fort and to worship the temple.

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[30] V.Vedachalam and S.Santhalingam, ***Dindigul - Anna District Inscriptions***, Madurai, 1998, p.12.

[31] ***Census of India, 1961***, Vol.IX, Part XI-D, Madras, 1969, p.10.

[32] S.V.Iruthayasamy, ***Dindigul - Anna District : A Perspective,*** Kodaikanal, 1998, p.21.

Ramanathapuram Palace

Ramanathapuram was the capital of Ramanathapuram Zamin, Regunatha Sethupathi alias Kilavan Sethupathi (1674-1710 A.D.) transferred his capital from Bogalore to Ramanathapuram. It was also the capital of the district in 1795 A.D.[33] The extensive palace of Kilavan Sethupathi in the centre of the fort (Ramalinga vilasam) was built by Kilavan Sethupathi in the centre of the fort with high stone walls which still exist. Some of the old artillery are kept in the palace as exhibits for the visitors. Sethupathis are accustomed to take their seats during ceremonial occasions. Ramalinga Vilas is an ancient building of Moorish style with Byzantine arches containing wall painting of historic events like battles etc.[34] It is in this building there is the sacred square block of stone on a platform on which Sethupathies sit when they are crowned. On 25th January 1893, Swami Vivekananda visited the town during the reign of Baskara Sethupathi and stayed at Sankaravilas which exhibits on oil painting of Swami Vivekananda commemorating his stay there. Now this palace is maintained by the Tamilnadu Government and declared as protected monument under Tamil Nadu Ancient and Historical Monuments and Archaeological Sites and Remains Act.[35]

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[33] T.Raja Ram Row, ***Ramnad Manual,*** Madras, 1833, p.4.

[34] **Pamphlet**: "Rameswaram National Pilgrim Centre", Department of Tourism, Government of Tamil Nadu, Chennai, 1999, p.i.

[35] G.O.Ms.No.928, Education, dated 20th May, 1978.

Thirumalai Nayak Palace

This palace was built in 1636 A.D. by Thirumalai Nayak (1627 – 1659 A.D.), the greatest of Nayak rulers of Madurai.[36] Thirumalai Nayak was a great patron of the arts and Architecture. He revived the traditional architecture and sculpture. His regime is considered as age of cultural renaissance.[37] Thirumalai Nayak palace is considered the most marvelous secular building south of Bombay and is a good specimen of Indo–Islamic Architecture.[38] An old map of Madurai town shows that the palace building originally occupied a space larger and four times bigger than what it is today. This palace contains two parts namely ***Swargavilasa*** and ***Rangavilasa***. Apart from these two royal residences, there were a theater, a palace shrine (dedicated to Goddess Rajarajeswari and other Gods), Queens apartment, an armory, a building for housing palanquins, quarters for relatives and servants, a pond and gardens etc. The whole was enclosed by walls on all the four sides. The most imposing remnant is a huge Audience Hall opening into a courtyard with elaborately ornamented arches. Since 1971 this palace is preserved as a monument by the Tamilnadu State Department of Archaeology. Sound and light show is an important feature of this palace. It attracts both foreign and domestic tourists. State Archeology department started this programme in the year 1981 when Fifth World Tamil Conference was held in Madurai.[39] The sound and

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[36] K.Nagasamy, ***Thirumalai Nayak Palace,*** Madras, 1995, p.9.
[37] K.Rajayyan, ***History of Madurai,*** Madurai, 1974, p.24.
[38] K.Nagasamy, ***op.cit.***, p.1.
[39] **Pamphlet**: "Tamil Nadu: A Land of Enduring Heritage India", Director of Tourism, Government of Tamil Nadu, Chennai, March 1999, p.4.

light shows depicting the story of Thirumalai Nayak and the ***Silappadikaram*** (a Tamil epic) can be seen here daily.

Kulasekaran Kottai

It is located in the west about 28 kms away form the Madurai and nearer to Vadipatti is situated at the foot of the Southern most parts of the Sirumalai. Kulasekara Pandian (1268 – 1308 A.D.) one of the powerful Pandyan ruler who constructed a fort at Manaur. This fort is called Kulasekaran Kottai after the name to Kulasekara Pandyan.[40] Today this port is in a damaged condition. Some inscriptions are found incomplete and because of Muslim invasion, many inscriptions have been damaged and dislodged to different places and are misplaced here and there in this fort. In Kulasekaran Kottai there is a big temples named Meenakshi Sundareswara. It is founded on ***Agama*** Principles. In this temple the Sundareswarar was faced towards east and Goddess Meenakshi was south. The Archeologist believed that there is a subway from the north of Meenakshi Sundarashewara temple Kulasekaran Kottai to Madurai, Sholavandan and Alagarkovil. It is one of the archaeological interest tourist centers in this area.

Kazhugumalai

Kazhugumalai "the hill of the Vulture" is a half way station on the 38 kms of local fund road which connects Kovilpatti with Sankarankovil may be located one km around by the massive dome of naked rock with some 300 feet height which over looks the village. The place is deservedly famous for its rock cut

[40] ***Dinamalar,*** Madurai, 18th August, 1997.

Kalugumalai : Rock Cut Temple (Vettuvankovil)



Gangaikonda Cholapuram



temple. Vettuvankovil, as it is locally called just near the Jaina figures is a rock-cut monolith, which forms an admirable shelter from sun and rain.[41] It is large enough to form a comfortable habitation and worthy place for visiting. It is a protected monument under the control of Archaeological department of the Government of Tamil Nadu.[42]

Gangai Kondacholapuram

Gangaikondacholapuram is one of the most famous places in Southern India. It was the capital of powerful Chola dynasty during the reign of Rajendra I, (1012-44 A.D.).[43] At a later date this city was occupied by the Pandya King Maravarman Sundara Pandya who boasts of having performed the anointment of heroes and victors there. Rajendra I, was a great military commander like his father Rajaraja I, and he was the first Tamil Chola ruler to venture northwards. He built and dedicated the city to Siva as a monument to commemorate his conquest over the kingdoms ling on the banks of the river Ganges.[44] It is also stated that the victorious Rajendra I directed the vanquished Chiefs to carry water from the Ganges to the lion faced well, Singakkinaru, dug out in the northeast corner of the shrine. This city seems to have been in ancient days one of the

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[41] M.Senthil Selvakumaran, ***Chidambaranar Mavattam*** (Tamil), Madurai, 1986, pp.19-21.

[42] G.O.Ms.No.1425, Education, dated 4th August, 1979.

[43] Madhulita Mohapatra and others (Ed.), ***DK Eye Witness Travel Guides, India,*** London, 2002, p.592.

[44] K.Neelakanta Sastri, ***Colas,*** Madras, 1981, p.154.

flouring centre of trade. This place is frequently referred to in inscriptions as "Gangapuri" and 'Gangakunda'.[45]

Rajendra I built a Siva Temple on the model of Thanjavur's Brihadishwara Temple having the same architectural peculiarity of possessing a lofty stone erection over the sanctum, unlike most of the other edifices, which have the largest ***gopura*** at the main entrance. The crown over the tower is said to have been formed of a single block of stone. The inscriptions in the temple and the Tamil poem ***Kalingattupparani*** depict the exploits of King Kulottunga I, grandson of Rajenda Chola, the founder of the shrine.

The sculptures over the outer wall of the temple are of fine workmanship. One of the most outstanding is the panel depicting Shiva blessing Chandesha, a devotee of Siva in a most appreciative manner in a niche in the northern wall. It is called Chandesanugrahamurthi. The sculptures of the ***Ashta Digpalakas*** (guardians of the eight direction), ***Ekadasas*** (the 11 forms of Shiva), Saraswati, Kalyanasundara and Nataraja are also splendid examples of Chola art.[46]

In the interior of the temple a monolithic representation of the ***Navagrahas*** (the 9 planets) is installed in the shape of a chariot with a lotus flower at the top. Surya occupies the top most place in the chariot and Saturn is the driver. The other planets occupy places of the sides. There is also a fine sculpture

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[45] ***Report of the Madras Epigraphical Department, 1920-21,*** pp.104-105.
[46] K.Neelakanta Sastri, ***A History of South India***, (7th Ed.), Madras, p.154.

of Mahishuramardini, the Goddess in the aspect of the slayer of the buffalo demon.

Thanjavur

The city of Thanjavur or Tanjore, lies in the fertile Cauvery Delta, is referred to as the "Rice bowl of Tamil Nadu". For nearly a thousand year, this grant town dominated the political history of the region as the capital of three powerful dynasties the Cholas (9^{th} - 13^{th} centuries), the Nayakas (1535-1676) and the Marathas (1676-1855).[47] The magnificent Brihadeesvara Temple, is the most important Chola monument, while the Royal Palace dates to the Nayak and the Maratha periods. Today, Thanjavar's culture extends beyond temples and palaces, to encompass classical music and dance. It is also a flourishing centre for bronze sculpture and painting.

Brihadishvara Temple

Rajaraja I, the Chola ruler, ruled during the period of 985 to 1014 A.D. He built the magnificent temple of Brihadeeswara or Rajarajesvaram. The Rajarajesvaram was built entirely during the lifetime of Rajaraja himself. Started in the year 1003 A.D., Rajaraja consecrated the temple with a copper-pot (***Kalasa***), meant to serve as the finial at the top of the ***Vimana***, in the 25th year of his reign (1009-10 A.D.). In his 29th year, he engraved on the temple walls the elaborate administrative and financial procedures of the temple. Built entirely of stone, quarried and brought from a considerable distance, the great temple is a fitting

[47] Madhulita Mohapatra and others (Ed.), ***op.cit.***, p.596.

tribute to the Dravidian Sthapati's skill.[48] It was the richest temple of its time. The king and his royal entourage lavished their wealth on it. The quantum of gold gifted to the temple amounted to over 41,500 ***Kalanjus***; 50,650 ***Kalanjus*** of silver; and jewels at 10,200 ***Kasus*** were gifted. The revenue from land grants yielded an annual income of more than 145,889 ***Kalams*** of paddy, and cash income amounted to 1,308 ***Kasus***. Almost 800 persons were employed in the temple as full-time functionaries. They were given attractive grants in the form of lands, houses and cash.[49]

The temple complex covers an overall area of 240.79m East to West and 121.92m North to South. Surrounded by a vast courtyard (***tiruch-churru-maligai***) there are two walls - the outer wall being a defensive one with bastions. It was called the Krishnan Raman ***Tiruch-churru-maligai***, after his commander-in-chief, who got it built. This is the first of defence instance works in any South Indian temple. The sanctum is built on a basement five metres in height. Over this base rises the towering structure of the ***Srivimana*** of thirteen story's (***Talas***). The ***Srivimana*** is topped by a single block of granite of 7.77m sq and it is a 89 ton stone.[50] But Dr. Sethuraman, Professor of Art History, Madurai Kamaraj University, discovered the crown sikara is made upon six pieces.

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[48] Geeta Vasudevan, ***The Royal Temple of Rajaraja,*** New Delhi, 2003, p.44.
[49] ***Idem***.
[50] ***Census of India, 1961,*** Vol.IX, Madras, Port X-V, District Census Handbook, Thanjavur, 1965, p.62.

Thanjavur : Brihadishvara Temple



Dharasuram



Rajaraja built the temple complex complete with additional shrines for Candesvara and Nandi-mandapa, eight shrines for the ***Ashta Digpalakas***, shrine for the royal preceptor, Karur Devar and the two walls surrounded by a moat. The shrines for Amman, Ganesa and Subrahmanya were later additions. The simple, unitary and yet majestic plan of the complex speaks volumes of the aesthetic taste of its creator, Rajaraja and the religious cults which he renewed and incorporated in the complex.[51]

Royal Palace

The palace in the heart of the town within the Fort cover an extent of about 30 acres of land. The structure of palace, is resembling the shape of a flying eagle. This palace was built originally by the Nayak rulers as their royal residence and was subsequent by remodeled by the Marathas. A large quadrangular courtyard leads into the palace. There are two Darbar Halls, one known as the Nayak's Darbar Hall and the other as the Maratta Darbar Halls. Of these, the former should have been constructed anterior to 1614 A.D as Vijayaranganatha Nayak is said to have been enthroned in the "Lakshmi Vilas "now known as the ***Nayak Darbar Hall***. There is mention of this fact in the Sanskrit Work ***Sahitya Ratnakara*** by Yagyanarayana Dikshitar, son of the famous Govinda Dikshitar, Prime minister of the Nayak kings.[52]

The splendid Maratha (Mahratha) Darbar Hall, built by Shivaji II in 1684 A.D., has elaborately painted and decorated pillars, wall ceiling. A wooden canopy embellished with

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[51] ***Ibid.***, pp.44-45.
[52] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.596.

glittering glass pieces and supported by four wooden pillars stands above a green granite slab on which the Royal Maratha throne once stood. The other buildings include the ***Sadir Mahal***, which is still the residence of the erstwhile royal family, and the ***Puja Mahal.***[53] The bathing tank known as Krishna vilas with its fine status is another object of attraction.

The Rajaraja Museum and Art Gallery in the Nayak Durbar Hall, was established in 1951 and has an impressive collection of bronze and stone idols dating from the 7th to the 20th centuries. Particularly noteworthy are the images of Siva, such as the Kalyanasundaramurthi, which depicts the wedding of Siva and Parvathi and the Bhiksatanamurthi, which shows Siva as a wandering mendicant, carrying a begging bowl and accompanied by a dog.[54]

Adjacent to the museum, the Saraswathi Mahal Library was constructed by the Maratha rulers. This is one of the most important reference libraries in India, with a fine collection of rare palm leaf manuscripts and books collected by the versatile scholar Serfoji II. The Royal museum occupies part of the private quarter of the Maratha palace and exhibits the personal collection of Serfoji II. Nearby is the ***Sangeetha Mahal*** (Music Hall) built by the Nayaks[55] and specially designed with acoustic features for musical gatherings. Thus Thanjavur is a renowned tourist centre of cultural value and the historical monuments have improved their tourist importance.

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[53] ***Idem.***
[54] ***Ibid.,*** p.596
[55] ***Ibid.***, pp.596-597.

Mamallapuram

The UNESCO world Heritage site of Mamallapuram was once a major port city, built in the 7th century by the Pallava King, Narasimha Varman I also known as Mamalla, the Great wrestler.[56] This spectacular site lying in 12^0 37 north latitude and 80^0 14 east longitude, is situated at a distance of about 35 miles to the south of Madras and comprises 15 cave temples, 10 monolithic shrines, three structural stone temples and four bas relief sculptured rock panels.[57] It is also known as the 'seven pagodas' which name was probably given by the European sailors on account of the seven stuffs or pinnacles of the Hindu temples.

The other names by which Mamallapuram is called are Mahabalipuram, Mavalipuram, Mallai, Kadanmallai, and Mahamallapuram.[58] Thirumangaialwar refers to this place as Kadanmallai and gives a graphic description of the harbour with its large anchored ships laden with treasure huge elephants and the nine gems.[59] Therefore it is clear that in the early part of the eighth century, the place was a busy harbour.[60] The place, as ***Mallai***, is known to be the birth place of Bhuthattalwar who receded Thirumangaialwar. It is also locally said that the name

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[56] Madhulita Mohapatra and others (ed.), ***DK Eyewitness Travel Guides, India,*** London, 2002, p.578.

[57] P.Gopalan, ***History of the Pallavas of Kanchi,*** Madras, University of Madras, 1928, pp.2,7,8,13 & 39.

[58] ***Ibid.,*** p.40.

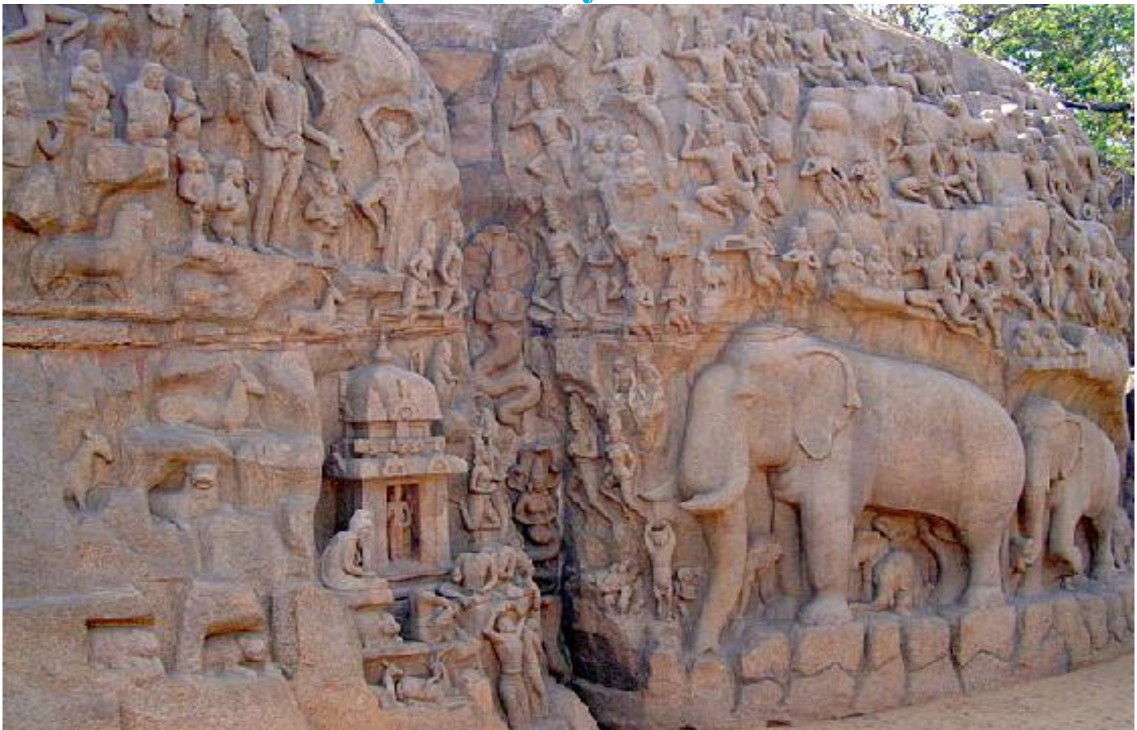
[59] N.S.Ramaswami, ***Mamallapuram, an Annotated Bibliography,*** Madras, 1980, p.1.

[60] ***Ibid.***, p.41.

Mamallapuram : Sea shore Temple



Mamallapuram : Arjuna's Penance



Mahabalipuram is in a way connected with Mahabali the mythical demon destroyed by the God Vishnu.[61]

The architecture of the monolithic ***rathas*** is based on an entirely different idea. They are derivation from the older Bhuddhist Viharas.[62] The only exception is the Draupadi Ratha, dedicated to Draupadi, the queen of the Pandavas, the heroes of the Mahabharata. It is the simplest and smallest of them being an artistic replica of the hermit's hut containing only a cell. The ***rathas,*** fashioned after the ***Vihara*** or monastery are all square or oblong in plan and pyramidal in elevation. There are five of this category varying in size and minor details. The largest of them namely the Dharmaraja Ratha, combines the characteristic features of the Pallava temple the pillars in the portico with rampant lions the pyramidal tower and the turreted roof.[63] The Bhima, Ganesa and Sahadeva rathas are oblong in plan and are based on the architecture of the Chaitya Hall. Two or three storey high, they are surmounted by a barred roof with the Chaitya fable at the ends.[64]

After the monoliths, the caves scattered in and around the hill on which the light house stands, contain temple of various gods. The ***Varaha*** cave representing Vishnu in the boar incarnation gently raising Lakshmi, as earth from the ocean, has a deep as well as sensuous suggestion.[65] The Mahishasuramardini

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[61] K.S.K. Velmani (Ed.), ***Kancheepuram District Gazetteer,*** Madras, 2007, p.172.

[62] K.R.Srinivasan, ***Temples of South India,*** New Delhi, 1991, p.13.

[63] ***Idem.***

[64] ***Madras Information***, Vol.X, No.1, January, 1956, p.86.

[65] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.579.

is located in the Olakannesvara (Iswara) Temple belonging to 8th century A.D. i.e., Rajasimha period. During the British rule (18th -19th century), this temple was used as light house.[66] The Mahishasuramardini cave temple has a graceful portrayal of Goddess Durga on her lion mount, subduing the buffalo- headed demon Mahisha, on the northern wall. This panel seems to emanate life and motion, in contrast to the one on the southern wall, where Vishnu reclines in deep meditation before creating the earth.[67]

The second Varaha cave which has been obscured by a modern fade contains the most delicate sculpture of all, to be seen unfortunately by such light as the ***Pujari*** (priest) of the temple waves. In addition to Varaha there is an utterly sensuous carving of Lakshmi, as she is bathed by two elephants, while her hand - minds stand by. There are also two reliefs of the rubber with their two wives carved so finely that every line is alive and warm. The Trimurti cave temple, northwest Bhahiratha's penance (Arjuna Penance or Descendance of Ganges), is dedicated to three gods Shiva, Vishnu and Somaskanda. The shrines are guarded by statues of graceful doorkeepers. A sculpture of Durga standing on Mahisha's head is on outer wall.[68]

In the Arjuna's penance or Bhagiratha's penance, which is sculptured on the rock for nearly 100 feet in length and 15 feet in height, Arjuna one of the five Pandava brothers of the ***Mahabharatha*** is seen standing on one Leg quite emaciated with

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[66] ***Madras Information,*** Vol.X, ***op.cit.***, p.96.
[67] P.V.Jagadisa Ayyar, ***South Indian Shrines,*** New Delhi, 1993, p.161.
[68] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.579.

uplifted arms and in a penitent attitude. Next to him is the figure of Siva holding the ***Pasupatastra***. In another place, on the same rock, is shown the scene of king Bali, holding his darbar attended by warriors, Rajas and several wild animals. This representation is ***Patala-loka***. (the nether world) whether he was sent down by the ***Vamana-Trivikrama Avatar*** (the dwarf incarnation of Vishnu) to rule over the place.[69] In the middle of the same rock is shown Vasuki (Lord of Serpents) in the aspect of a dragon under a canopy. The other figures are his daughter Ulupi seated below, and another a penitent.[70]

The shore Temple dates back to the second half of the 7th century during the Rajasimha's times. This temple complex consisting of three temples, two of them dedicated to Lord Siva and the other one to lord Vishnu.[71] The Vaishnava work '***Nalayiraprabandha***' mentions this seashore temple as the ***Talasayana (Stalasayana***) of Kadal Mallai (Sea Rock), the old name of Mahabalipuram.[72] With the exception of the shore temple all the other existing monolithic building are known out of the rocks which rise abruptly above the surrounding sandy plain. The Vaishnava saint Tirumangai Alwar mentions that the God Siva was living there with Vishnu and so one could find the shrines of both these Gods situated close to each other in this temple. It is now a protected monument under the Archaeological

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[69] One of the seven worlds of the Hindus Theology. The seven worlds are ***Alala, Vitala, Sulata, Jakatala, Rasatala, Mahatala*** and ***Patala***.

[70] Note from the Archeological Survey of India, dated 27 June 1988.

[71] P.V.Jagadisa Ayyar, ***op.cit.,*** p.159.

[72] ***Idem***.

Mamallapuram : Five Rathas



Kancheepuram



Survey of India.[73] Thus the various attractive art features of the Pallava period available at Mahabalipuram have turned out that renowned seashore centres a captivating tourist spot.

Sithannavasal

Sithannavasal is situated 16kms away from Puddukkottai. Perhaps it is one of the oldest inhabited sites in the district with its annals dating back to pre-historic times. Megalithic monuments abound with burial urns, stone circles, cairns, dolmens and cists. Here a hill running north to south rises to the height of about two hundred feet. On the western face there is the celebrated Jain cave temple with relic of painting which have a notable place in Indian Art history. On the eastern face there is a natural cavern with seventeen birds on the floor, used by the Jain ascetics performing their several vow of slow starvation, ***Salekhana***.

The natural cavern on the east is called ***Eladippattam*** named so either from the seven difficult foot holds along a narrow ledge leading from the western face of the rock or because of the maximum measurements of the (rock) beds which yield a length of seven feet. Many of the beds in the natural cave are with pillow arrangements on one side cut on the surface of the cave. The bed surface is polished. Most of the beds contain inscriptions. The first has a Tamil record in Brahmi character ascribed to the second century B.C., which is one of the oldest lithic records of south India. Such Jain centres with brahmi

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[73] The Director of Tourism, "Tamil Nadu Splendour of India", Department of Tourism, Government of Tamil Nadu, Madras, 1993, p.31.

inscriptions are available in and around Madurai, Yanamalai, Tirupparankundram, Kongarpuliyankulam, Muthupatti, Vikkiramangalam etc. are such centres. So it becomes a must to have a visit to such cultural tourist centres.

Kancheepuram

Kanchi or Kancheepuram is one of the seven sacred cities of India and the other six being Ayodhya (U.P), Mathura (U.P), Maya or Harwar (U.P) Kasi or Varanasi (U.P.) Avantika or Ujijain (M.P) and Dwaraka (Gujarat).[74] The history of Kanchi can be traced back to several centuries before the advent of the Christian era. The place finds its name in Patanjali's ***Mahabhashya*** written in the second century B.C. ***Manimekhalai***, the famous Tamil classical work of the post ***Sangam*** age, and ***Perumpanarruppadai*** a great Tamil poetical work, which vividly describe the city at the beginning of the Christian era.[75] ***Purananuru*** speaks of Kanchi as a place where festivals are celebrated all through the year.[76] Kalidasa refers to this city as the city of par excellence[77] and the Saiva Nayanmars and the Vaishnava Alwars have sung in praise of Kanchi and its remarkable structural temples. Tirunavukkarasar has described the city as a place of limitless learning . Sambandar has noted Kanchi as a city of high building and Tirumangai Alwar refers the ramparts of the city.[78] Kanchi and Kanchee, both find place in

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[74] T.R.Sareen & S.R.Bakshi, (Ed.,) ***Temples of India,*** New Delhi, 1993, p.95.
[75] R.K.Das, ***Temples of Tamilnad,*** Mumbai, 2001, p.215.
[76] K.S.K.Velmani, (Ed.), ***Tamilnadu District Gazetteers, Chengalpattu,*** Madras, 1995, p.1699.
[77] ***Madras Information***, Vol.XII, No.9, September 1985, p.13.
[78] K.S.K. Velmani (Ed.), ***op.cit.***, p.1699.

Tamil works, composed by Appar and Sambandar in the middle of the 7th century A.D. In the opinion of Dr. Burwell, Kanchi is a Sanskrit word and Hieun-Tsang calls this city as ***Kin-Chi- Pu-le*** and states that it was the capital of ***Ta-le-picha*** (i.e ***Dravida***). In the inscription of Nrupathungavarman dated in the 15th regnal year, Kancheepuram also finds a place , in the Talgunda inscription of the Kadamba Kakushtavarman, had called Kanchi as Pallavendrapuri.[79]

Kanchipuram served as the capital of Tondaimandalam. Tondaiman Ilanthiraiyan ruled over Kanchi during the 2nd century A.D. From 3rd to 9th century A.D, Kanchi was the capital of the Pallavas who ruled over the territory extending from the river Krishna in the north to the river Kaveri in the south.[80] In Kanchi, the Chola rule continued till the 14th century. Followed by the Cholas, the Vijayanagar kings established their supremacy over the southern part of India after vanquishing the Muslim rulers of the Bhamini dynasty. The Vijayanagar rulers held their sway over this part of the country till the 17th century.[81] In the Middle of the 18th century the British conquered it and used the temple forts for defense during the Carnatic wars. The city was sacked by the French twice before it came under British rule.[82]

Buddhism took deep root in Kanchi about the 1st century A.D. Its influence began to decline in Kanchi and in South India when there was a great awakening among the Hindus under the

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[79] ***Ibid.***, p.1698.
[80] R.K.Das, ***op.cit.,*** p.125.
[81] ***Madras Information***, Vol.XII, No.9, September 1958, p.13.
[82] R.K.Das, ***op.cit.,*** p.216.

Vaishnavaites and Saiva Nayanmars. The lack of royal patronage for Buddhism under the Pallavas, the Cholas, and the Vijayanagar kings greatly undermined the vitality and popularity of these religions. However, sporadic preaching of the principles of Buddha Dharma continued to exist till the end of the 13^{th} Century. During Hiuen Tsang's visit , when the country was under the Pallavas , there were hundred of Sangharamas (Hotels) and ten thousand Thera priests lived there.[83]

Kanchi, the City of Temples

Kanchipuram is sacred to Saivites (devotces of Shiva) as well as to Vaishavites (Workshippers of Vishnu). The town is divided into two distinct zones, with the Saivate temples to the north and the Vaishnavite temples to the southeast. Among the sacred Vaishanavite ***Diviyadesams*** or places on the earth, 18 are located here and among the 1008 Savite ***Kshethrams*** 108 are said to be found here.[84] It also has the Kamakshi Amman Temple , situated northeast of the bus stand . Among the existing temples of Siva, the most important is that of Ekambaranatha temple.

Ekambaranatha Temple

The most famous ancient Siva temple at Kanchi is the Sri Ekambranatha Temple (or) Sri Ekambareswara Temple which is worshipped in the form of ***Prithivi Linga*** (Earth Linga) and it has been renovated by the Pallavas, the Cholas and the Vijayanagar Kings. Pallavas constructed 16 Pillared ***mandapa*** in front of the sanctum sanctorum of the temple.[85] The largest

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[83] ***Ibid.,*** pp.215-216.

[84] ***Madras Information***, Vol.XII, No.9, September 1958, p.9.

[85] Madhulita Mohapatra and others (Ed.), ***op.cit.***, p.581.

gopuram was built by Krishnadeva Raya (1503-1509), the Vijayanagar Kings.[86] The other four of this groups are Jambukeswaram (Tiruvanaikaval) of ***appu*** or water, Kalahasti in Andrapradesh of ***Vayu*** or Air, Tirvannamalai or ***Tejas*** or fire, and Chidambaram of ***Akasa*** or Ether.[87] Legend says that the Goddess Kamakshi, as part of her penance for disturbing Shiva's meditation, created a Linga with earth taken from under a mango tree. At present, the temple complex, while on the western side of the shrine stands the sacred mango tree which is said to be 3000 year old. In the ***prakaram*** round the mango tree is an idol of ***Lingam*** which is a composite of 108 lingas and another one of 1008 small lingas. There are idols of 63 Nayanmars are found near the sanctum. There are two tanks inside the temple. The large one near the inner entrance is known as Sivaganga, while the smaller one in the south west corner of the outer most ***prakara*** is called ***Kampasaras***.[88]

Sri Kamakshi Amman Temple

The temple of Sri Kamakshi stands almost in the centre of Siva-Kanchi, popularly known as Big Kancheepuram .The presiding goddess Sri Kamakshi is also known as Kamakoti and Kamakoty Ambika.[89] Its tower is said to have been built by Krishna Devaraya, the Vijayanagar king.[90] The space in which

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[86] ***Madras Information***, Vol.IV, No.9, September 1950, p.29.
[87] K.S.K.Velmani (Ed.), ***op.cit.***, p.1709.
[88] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.582.
[89] K.S.K.Velmani, (Ed.), ***op.cit.***, p.1705.
[90] C.S.Bhatt (Ed.), ***The Encyclopaedic District Gazetteers of India,*** Southern Zone, Vol.2, New Delhi, 2001, p.987.

the sanctum is found, is known as ***Gayatri Mandapam***.[91] There are also some ***mandapas*** such as the ***Navaratri Mandapam*** etc., in the outer precincts of the temple. There is a tank inside the temple in the northern ***prakara***. This temple was rebuilt in the 14th century, during the Vijayanagar period . It has four colorful ***gopuras*** and main sanctum has a gold plated roof.[92] The annual festival takes place in the Tamil month of ***Masi*** (February-March) on the 9th day, the silver car festival is held. ***Poora Nakshatra*** in the Tamil month of ***Aippasi*** (October –November) is the birth day of Sri Devi when special ***abhishekams*** or rituals are conducted.[93]

Srivaradaraja Temple

The temple of Varadaraja in Kanchi ranks as one of the most important temple dedicated for the worship of Lord Vishnu. The ***garbhagraha*** (sanctum) where the Lord enshrined is on the top of a rock, reached by a flight of steps. The ***Vimana*** above the sanctum is called ***Punyakoti Vimanam***. The principal festival occurs in the Tamil months ***Vaikashi*** (May –June). The Important days of this ***Brahmotsava*** are the days of ***Garudotsava*** and the Car festival. During the festival days thousands of devotees make visits.[94] The temple's jewel a valuable gold necklace, said to have been presented by Robert Clive. It adorns the deity during the ***Garuda*** festival.[95]

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91 R.K.Das, ***op.cit.***, p.124.
92 Madhulita Mohapatra and others (Ed.), ***op.cit.***, p.582.
93 T.R.Sareen & S.R.Bakshi (ed.), ***op.cit.,*** p.118.
94 K.S.K.Velmani (Ed.), ***op.cit.***, p.171.
95 Madhulita Mohapatra and others (Ed.), ***op.cit.***, p.582.

Kanchipuram : Kailasanathar Temple



Kanchipuram : Ekambaranathar Temple



Kailasanatha Temple

This is one of the earliest structural temples built entirely on sandstone in Tamilnadu. It was built by the Pallava King Narasimhavarman II, who bore the title ***Rajasimha*** and ruled between A.D 700 and 728. At the center of a large ***prakara*** is a ***Vimana*** housing the sanctum with axial ***mandapas***. The ***prakara*** is punctuated by another shrine built by Mahendravarman III son of Rajasimha.[96] There are seven sub –shrine in a row near the entrance facing each which were constructed by some of the queens of ***Rajasimha*** including his chief Queen Rangapataka.[97] An epigraph (No.2 of 1888) in Sanskrit, found on the first, second and third tiers in the inside ***prakara*** (precinct) of Rajasimhasvara shrine gives a string of about 700 titles of Narasimhavarman II.[98]

Kacchapesvara Temple

Kacchapesvara temple is another important temple of Kanchi. The sacredness of this temple is attributed to Vishnu in the form of ***Kanchapa*** (Tortoise) worshipped here. Hence, the ***Linga*** got the name ***Kacchapesvara*** and the place obtained the appellation Kacchapedu. Besides the principal shrine of Siva, there are the important sub – shrines of ***Ishtasiddhisvara*** and the special sub-shrine of ***Surya*** (Sun God). There is a tank known as ***Suryatirtha*** near the main entrance. Since this temple is classified along with some other temples like the Kailasanatha

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[96] K.A.Nilakanta Sastri, ***History of South India,(From Pre-historic Times to the Fall of Vijayanagar),*** Madras, 2000, p.462.
[97] ***South Indian Inscriptions,*** Vol.I, No.25, pp.14-21.
[98] P.V.Jagadeesa Aiyar, ***South Indian Shrines***, Madras, 1922, p.79.

temple of the Rajasimha group, it can be presumed that this one was also constructed by Rajasimha.[99]

Vaikuntha Perumal Temple

Sri Vaikuntha Perumal temple is famous for its architecture. It was erected by the Pallava King Nandivarman II and this unique structure has three main sanctums, built one on top of the other. Each of them enshrines an image of Vishnu in a different form standing, sitting and reclining.[100] The hall in the lower shrine has panels depicting the genealogy, coronations and conquest of the Pallava Kings. On the occasion of ***Maha Sivaratri*** day thousands of devotees visit and take holy bath in the temple tank.

Piravataneswara temple

This temple was built of sand stone during the reign of Pallava King Nandivarman II(A.D 700-728).[101] The temple faces west and is dedicated to Siva. It consists of a square ***Vimana*** with octagonal ***Sikhara***. It has a sanctum and rectangular ***mukhya mantapa***. On the back wall Somaskanda panel is depicted, which is flanked by Brahma, Vishnu and other divinities. The exterior wall of the sanctum contain figures of Durga, Lingodbhava, Brahma, Vishnu, Nrithyamurthi, Gajalakshmi and other.[102]

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[99] K.S.K.Velmani (Ed.), ***op.cit.***, p.1713.
[100] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.582.
[101] K.S.A. Velmani (Ed.), ***op.cit.,*** p.1714.
[102] ***Idem.***

Jvarahareswar Temple

This temple, is one of the most significant temple built during the time of Kulothunga III(1178-1218 A.D). It is Known for its ornamentation and miniature decorations.[103] The temple consists of a sanctum, ***ardha mandapa***, ***maha mandapa***, ***nandi mandapa*** and large alter . The temple was in a ruined condition earlier, but it is renovated recently in original form.

Kailasanatha temple, Kausikesvara temple and Jvarahareswara temple are protected under Ancient Monuments Protection Acts of the Government of India. Kausikeswara temple was built by ruler of the Chola dynasty . Recently , this temple has been renovated and its Kumbhabhishekam was performed in 1991 by the head of the Kanchi Mutt.[104] Being the capital of the Pallavas of Tondaimandalam, a renowned centre of Sanskrit and a popular centre of Saiva and Vaishnava temples this city attracts the tourists largely. This centre of silk sarees too captivates the attention of the tourists.

Thirumayam

Thirumayam is situated at a distance of 19 kms from Tondaiman Pudukottai in the Trichy - Karaikudi bus route. It is an important place to study the art and political history of the region. The fort, a couple of rock cut cave temples dedicated for Siva and Vishnu temples are the attractions for the tourists. The fort played an important role in the history of Tondaiman rulers of Pudukottai and the British. This fort erected in 1687 A.D, is

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[103] ***Ibid.,*** p.1715.
[104] Note from K.Kuppuswami Aiyar, Kancheepuram, dated 2 December 1991.

attributed to Sethupathi Vijaya Ragunatha Thevar, the Sethupathi of Ramanathapuram.[105] The rock cut cave temples located side by side are dedicated to Siva (Sathyagreeswarar) and Vishnu (Sathyamoorthi) and were built by Mahendravarman and his son Narasimhavarma Pallava. The Siva temple has some inscriptions of music. There are two shrines in the Vishnu temple, and the one of the lord is the largest of its kind in the country. On the walls behind the idol are beautiful carvings depicting Vishnu and his serpent Adisesha chasing away ***rakshasas*** (demons) by spewing fire and poison.[106] This rock cut cave temples assigning regard to religious toleration and the fort available in it are attractive centre for the tourists. Further this was the birth place of Sathyamurthi, the Veteran Congressman and freedom fighters that too invites tourists in large numbers.

Vellore

This centre of historic importance is the headquarters of the Vellore District of today. The Vellore fort, have been built in the 13th Century and an impressive example of military architecture.[107] The fort has a turbulent history. This formidable structure has withstood many battles, including an ill fabled mutiny led by the son of Tippu Sultan in 1806 against the British East India Company. Today, part of the fort houses some government offices, including the Archeological Survey of India (ISA), district courts and a prison. A museum within has a small

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[105] S.C. Bhatt and Gopal K. Bhargava (Ed.), ***op.cit.,*** p.398.

[106] ***Tamil Nadu Splendour of India***, Publication Division, Government of Tamil Nadu, Chennai, 1993, p.76.

[107] ***Census of India, 1981,*** Series-20, Tamil Nadu, Part III-A, District Census Handbook, North Arcot District, Madras, 1981, p.22.

but good collection of historical objects found in the area. The major structure to survive in the fort is the magnificent Jalakanteshvara temple, constructed by the Nayakas, Governors of the region under the Vijayanagar Kings, in the mid 16th Century. This Shiva temple is located near the fort's northern wall. In the early 20th Century, the temple was used as a garrison and its ***linga*** was removed from the sanctum. This was reinstated in 1981 after which worship recommended.[108] This temple is known for excellent pieces sculpture and pillar architecture. Just near it lies Vellimalai, Sathanur dam etc. The golden temple, newly erected is yet another tourist attraction.

Athiyamankottai

Athiyamankottai is located 8kms from Dharmapuri and the Central Archeological Department has taken over the site and is being protected by them. At the centre of the fort site, an old temple called Chennakesava Perumal temple is located which is believed to have been constructed both by the king Krishna Devaraya and Hoysala kings. Paintings depicting ***Ramayana*** and ***Mahabarath*** scenes are found inside the temple. All the paintings are belonging to 13th century. The place acquires its name after the Tamil King Athiyaman Neduman Anji who ruled the Thagadur (the present Dharmapuri) area.[109] The recently discovered Jambai Brahmi inscription bears the want Satyaputha Adhiyaman Nedumananji, who is mentioned in the 10th rock

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[108] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.584.

[109] ***Census of India, 1981,*** Series 20, Tamil Nadu, Part XIII - A & B, District Census Hand Book, Dharmapuri District, Chennai, 1982, p.22.

edict of Asoka. Such facts indicate the archaic nature of this place. Such facts point out the tourist significance of this place.

Tiruchirappalli

Tiruchirappalli is located on the southern bank of the river Cauvery. The town's history is interwoven with the political fortunes of the Pallavas, Cholas, Nayakas and finally the British, who shortened its name to Trichy.[110] Dominating the town is the massive Rock Fort. This impregnable fortress was constructed by Krishnappa Nayaka-I (1564-1572 AD), a Nayak ruler of Madurai, who made Tiruchirappalli as their second capital in the 16th and 17th Centuries.[111] They also expanded the temple of Lord Thayumanavaswamy and Goddess Mattuvar Kuzhali. This is the principle shrine on the Rock fort dedicated to Lord Shiva. This temple is also called Mattrubudeswara in Sanskrit.[112]

The steps emerge from the entrance of the Thayumanavaswamy temple into the open air and there on the left chamber of the rock is covered with inscriptions. At the base of the Southern rock face there are two Pallava cave temples. The lower one dates to the 8th century and the other cave is called upper rock cut cave.[113] It is the reign of the great Pallava ruler, Mahendravarman (600 - 630 AD). The history of Hindu architecture in Tamil country begins with Mahendravarman-I, perhaps from here.[114] This contains one of

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[110] ***Census of India, 1981,*** Series 20, Tamil Nadu, Part XIII A, District Census Hand Book, Tiruchirappalli District, Chennai, 1982, p.17.

[111] Madhulita Mohapatra and other (Ed.), ***op.cit.,*** p.600.

[112] ***Indian Antiquary***, Vol.XIV, 1917, p.90.

[113] ***Imperial Gazetteer of India***, London, 1922, p.46.

[114] ***S.I.I.,*** Vol.I, p.29.

the great wonders of Pallava art, the Gangadhara Panel, depicting Shiva holding a lock of his matted hair to receive the River Ganga as she descends from the heavens.[115] Further up, on the summit, is a small Ganesa temple, known as ***Uchchi Pillayar Koil***.

During the medieval period, in 1310 AD, this place was affected by the onslaughts of Malik Kafur who was the Muslim General of the Khilji emperor Alla-ud-din Khilji. Moreover, Trichy retained its old grandeur during the reign of Vijayanagar rulers. Many of the temple in and around Tiruchirappalli district served as a garrison during the seizes and also in Carnatic wars between French and English. During the siege of the town by the French in 1751 - 1754, the English stationed a man permanently there with a telescope to observe the enemy's movements.[116]

The Nawab's Palace under the Tiruchirappalli Rock is now much altered. It was partly erected of materials taken from Tirumalai Nayak's splendid palace at Madurai which Chokkanatha ruthlessly despoiled. Now this palace houses a school, a police station, taluk office, post office etc. The portion used as the town hall was formerly the audience hall and is a fine building of plain and massive architecture, surrounded by Colonnades. This is the Ranimangammal's Audience Hall and it is left untouched.[117] Thiruvanaikkaval Siva temple, Sri Renganatha temple of Sri Rangam, the Mariamman Temple of

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[115] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.600.
[116] K.Anbazhagan, ***Gazetteers of Tamil Nadu,*** Tiruchirappalli District, Vol.I, Chennai, 1998, p.163.
[117] ***Ibid.***, p.1614.

Samayapuram, the Vayalur Murugan Temple are all located within 20 kilometres radius from Trichi. Kannanur Koppam, Poyyaleeswara temple, a renowned centre of Hoysala Art is also located just adjacent to Samayapuram. ***Kallanai*** constructed by the king Karikala, the Sangam Chola ruler is located just 10 Kms. away from Trichy. All these places of historical value are significant tourists spots.

Gingee Fort

In the Tamil Country the forts at Dindigul, Tirumayam, Namakkal, Kilanellikkottai etc reveal the war strategies of Tamilnadu. Gingee fort is also a popular one. Gingee fort (or) Kottai is familiar to the Tamils and Andhras, and it is a remarkable example of military engineering. Its three citadels, dramatically perched atop three hills (Krishnagiri to the north, Rajagiri to the west and Chandrayandurg to the south east) are enclosed by solid stone walls to form a vast triangular shaped area extending more than 1.5kmfrom north to south. According to the ballad, Raja Tej Singh or Desing, born in 1693,[118] was an independent ruler of Gingee. He ruled Gingee for purely ten months and was fatally defeated by the jealous Nawab of the Carnatic, Saadat-Ulla-Khan, in 1814 in his 22nd year.[119]

Gingee was the stronghold of the Vijayanagar dynasty, at the height of its prosperity at the beginning of the sixteenth century fill finally over known by the allied Muhammadan Sultan

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[118] ***Census of India, 1981,*** Series 20, Tamilnadu, Part XIII-A, Districts Census Handbook, South Arcot District, Chennai, 1985, p.27.

[119] ***Idem.***

of Deccan in 1665.[120] In 1677 the Fort fell in to the hands of Sivaji, the famous Maratha (or) Marathas ruler, and remained in Maratha hands for over twenty years.[121] In 1690, the crimes of Delhi Emperor Aurangazeb, who was jealous of the growing strength of the Marathas laid seize to the Fort and captured it after a prolonged campaign for eight years, i.e., in 1698.[122] In 1750, the Franch took hold of the Fort and for 11 years the garrison was in their hands. It was passed on to the English in 1761 and finally in 1780 Hyder Ali captured it.[123]

This once famous fortress city is dotted with dilapidated arcaded chambers, mosques, ***mandapas***, small stringer, tasks and granaries. Many temples dedicated to Vishnu, survive as well. These include the deserted temple in the main citadel prominent; however, is the great Venkataraman Temple in the foothills of the outer fort, near Pondicherry Gate. This was constructed by Muthialu Nayaka in the 17th century.[124] Its original pillars were removed by the French and used in the government square at Pandicherry. Near the gateway are panels depicting scenes from the Ramayana and Vishnu Purana.

A Ranganatha temple and Krishna temple both smaller than the Venkataramana temple are located or the Krishnagri Hill, as is the Durbar Hall. The Durbar Hall has balconies expending to the expending to the edge of the hill which provide good views of the surrounding country side. The fort's finest

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[120] ***Idem.***
[121] ***Idem.***
[122] ***Idem.***
[123] ***Madras Information***, Vol.IV, No.9, September 1950, p.32.
[124] ***Ibid.***, p.39.

monuments is the ***Kalyana Mahal***, a square hall built for the ladies of the court. The building has a central eight-storied pyramidal town with a single large room as each flour. There are also traces of a network of natural springs and tanks that provided an excellent supply of water to the citadel. One of the tanks, Chettikulam, has a platform where Raja Thej Singh, a courageous 18th century Rajpat chief and ***vassal*** of the Mughal emperor, was cremated.[125]

Thus the availability of monuments, temples of different types, forts etc are things which had made the Tamil country as a paradise of the tourists. The beach resorts at Chennai, Mahabalipuram, Cuddalore, Cape Comorin, the summer resorts at Ooty, Kodaikanal, Valparai, Munar etc are concentrated centres of Tourism. Thekkadi, Courtallam, Suruli falls, Papanasam are known for their natural scenic importance. All the above rites are Rintabh illustrations for the cultural heritage of the Tamils. Gandhi Museum of Madurai, Vedanthangal bird sanctuary, Pitchavaram, Saraswathi Mahal library, Sivaganga garden, the palace at Jangole, Thirumalai Nayak palace and Mangammal choultry at Madurai, The Ramalinga Vilas palace at Ramanathapuram, the cultural heritage city Kanadukathan of Chettinadu etc are few other centres of heritage of the Tamils. It is no wonder they depict the Tamil culture and attract tourists to Tamil Nadu.

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[125] Madhilita Mohapatra and others (Ed.), ***op.cit.,*** p.585.

Gingee Fort



Tharangambadi : Danish Fort



CHAPTER II

MONUMENTS : PLACES OF RELIGIOUS IMPORTANCE

Indian culture has emphasized the significance of pilgrimage for spiritual progress. Every Indian has an inner desire to go on pilgrimage at least once in his lifetime. The regular and constant visits to holy places is a regular and continuous religious tradition of the Hindus. Many sacred places located in various parts of India, attract a large number of pilgrims from within the country and outside the country.

All major Indian scriptures ***Ramayana, Mahabharata***, Puranas and Upanishads are filled with the account of pilgrimages undertaken by the great sages and Kings. These may be quoted as oldest examples of pilgrimage tourism. The real contribution to tourism came from Shankaracharya. By establishing four sacred centres at Puri, Dwaraka, Badrinath and Sringeri, he became an initiator of pilgrimage tourism. Other sacred places of Hindu pilgrimage are Kurukshetra, Saptapuris, i.e. seven sacred cities, Ayodhya, Mathura, Haridwar, Varanasi, Kanchipuram, Ujjain and Dwarka; four places of Kumbh ka Meal Prayag, Haridwar, Ujjain and Nasik; twelve Jyotirlingas; fifty one 'Shakti-Pethas'; 108 major Vishnu temples; eighth self-manifested holy places - Sri Rangam, Tirupati, Sri Mushanam, Thotadari, Shaligram, Pushkara, Naimisharanya and Badrinath. The Himalayas are considered a sacred mountain range. The seven most sacred rivers are - Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri. All the three seas surrounding Indian peninsula are considered sacred.[1]

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[1] S.M.Bhadwaj, ***Hindu Places of Pilgrimage in India,*** Delhi, 1989,, 2.

Development of Pilgrimage in India

The nature of Hindu pilgrimage is capsuled in the Indian expression ***Tirthayatra***, which literally means "undertaking journey to river fords".[2] Also, a visit to sacred places is considered ***tirthayatra*** (Tirtha - Britannca). According to Hindu tradition, a visit to a holy place is not only a physical act but it also implies mental and moral discipline. Pilgrimage to sacred places is accepted as a desirable practice to earn religious merit (***phala***) within a life lived according to ' dharma'. It is one of the ways towards self-realisation and bliss.

By visiting the various sacred centres according to their needs and requirements they maintain their wants fulfilled. There are many references in Hindu religious literature that suggest moral life as a precondition for deriving any benefit sojourn to holy sanctuaries and bathing in sacred rivers.[3] A journey to sacred places provides opportunity for the householder to detach himself for sometime from the caressed worries of daily life and to devote that time to prayer, contemplation, and listening to the discourses of holy men.

Several views have been expressed by the scholars on the subject of origin and development of the practice of pilgrimage (***Trithayatra***).The earliest description of the practice of Hindu pilgrimage (***Tirthayatra***) in Indian literature is founds in the ***Aitareya Brahmana*** of the Rig Veda.[4] The Vedic Aryans revered the rivers,

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[2] Quoted in Poddar, H.P (Ed.), ***Kalyan Tirthank,*** Gorakhpur, 1957, p.31.

[3] The Brahmanas are expiratory Liturgical texts as attached to the Vedas. The period of composition of the Rig Veda is usually considered to be between 1500 and 1000 B.C.

[4] Rig Veda, 75.5, as quoted in 'Kalyan Tirthan', ***op.cit.***, p.4.

and it clear from the famous river-hymn (***nadi stuti***) of the Rig Veda.[5] The Aryan reverence to the river assisted the outcome of the concept of ***tirtha*** (frod).[6] Bharati believes that pilgrimage proper is not mentioned in the Vedic literature.[7] The practice of ***tirtha yatra*** pilgrimages has also been described in the classic Aryan law book ***Manusmriti***.

After the Vedic period, the practice of pilgrimage seems to have gained increasing popularity as show by the great epic ***Mahabharata*** (Ca.300 BC). The ***Mahabharata*** clearly considers going on pilgrimages (***tirthayatra***) superior than to sacrifice.

The practice of pilgrimage, with its ancient and diverse origins, continues to be popular among the Hindu. More people are increasingly visiting more sacred places than ever before in the history of India. It is not that the Hindus have become more religious; rather it is because modern means of transportation have made it possible for large number of individuals to undertake pilgrimages. The number of pilgrims each year visiting the ***tirthas*** is to be reckoned in several crores. Specific occasions, such as the ***Kumbha Mela***, may attract over one crore devout on a particular day.[8]

Motives for Pilgrimage

The purposes and motives for pilgrimage are so many. These may broadly be classified into two categories. First, there are specific

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[5] S.M.Bhardwaj, ***op.cit.,*** p.4.

[6] Agehananda Bharti, ***Pilgrimage in the Indian Tradition***, Washington, 1963, p.137.

[7] ***The Mahabharata*** expressly says: O thou best of Bharta race, sojourns in tirthas which are meritorious. And which contribute one of the high mysteries of Rishis are even superior to the sacrifice. Ray, P.C., ***The Mahabharata***, Vol.II, 175.

[8] S.M.Bhardwaj, ***op.cit.,*** pp.32-33.

motives concerned with mundane existence. They involve a commitment or vow to the deity (***Sukhna***) whose blessing is sought for the solution of a problem. ***Mundana*** and ***Shradha*** also fall under this category.

The second category of motives consists of earning religious merit. It may include holy bath on a specific occasion (***Snana***), the ***darshan*** (sight of the deity), or visiting holy men for spiritual guidance. In the first category of motives, the deity the focus of pilgrimage, in second, the event of pilgrimage is more significant.

Literature on Pilgrimage Places

A lot of literature is available relating to Hindu pilgrim centres in particular. A brief description of the literature is given here.[9] The ***Mahabharata*** is the oldest and the most important source of information about the places of pilgrimage in the ancient period. From the description of the ***tirthas*** in the ***Mahabharata***, the following conclusions are made.

1. Association of ***tirthas*** with water is clearly brought out; most of the sacred spots lie either on river banks, at confluences, or on the sea coast.

2. The ***tirthas*** and sacred rivers were spread throughout the country and dedicated people used to visit these holy places.

3. The places of Hindu pilgrimage existed in the areas effectively occupied by people practicing Hindu beliefs.

4. There were clusters of sacred places and the largest numbers of ***tirthas*** were situated in the Ganga basin.

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[9] M.A.Winternitz, ***History of Indian Literature,*** London, 1961, p.529.

The account of ***tirthas*** given in ***tirthayatra*** (pilgrimage) section of the epic ***Mahabharata*** suggests a grand tour, which includes India and some parts of Pakistan and Afghanistan.

Places of Pilgrimage According to the Puranas

Next to the epic ***Mahabharata***, the most important sources of information on places of pilgrimage in India are the ***Puranas***. The Puranas, as a body of Hindu literature, not only possess great sanctity but also contain much more material for the study of culture, history, geography, etc. They provide us great insight into all aspects and phases of Hinduism. Most of the ***Puranas*** include in their text important information about the sacred places, rivers, mountains and cities.

The ***Garuda Purana*** gives two separate lists of holy places or ***tirthas***. It mentions, in all, eighty one ***tirthas*** throughout India out of which sixteen are considered most important and sacred in India.[10] Some ***tirthas*** such as Kanyakumari are not mentioned in ***Garuda Purana***. The ***Matasya Purana*** gives a comprehensive list of ***tirthas*** falling in the region of Narmada.[11]

The ***Agni Purana*** also contains a list of sixty two sacred ***tirthas***.[12] Most of the ***tirthas*** mentioned in ***Agni Purana*** are situated in northern India and a few in South India.

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[10] ***Garuda Purana,*** Chapter 5, pp.66 and 81.

[11] Tapan K.Panda & Sitikantha Mishra, ***Tourism Industry in India,*** New Delhi 2003, p.187.

[12] ***Ibid.,*** pp.187-188.

Places of Pilgrimage in the Medieval Literature

The nine volume digest entitled ***Krtykalpataru*** of Bhatta Lakshmidhara compiled during 1110 A.D., lists a large number of ***tirthas*** spread over the entire Indian subcontinent.

Three non-Hindu sources, viz. (1) The Accounts of Hiuan Tsang's travels in India between AD 629 and 645, (2) Alberuni's ***Kitab-ul-Hind,*** written in about AD 1030, and (3) Abul Fazal's '***Ain-i-Akbari***' of the late sixteen century give important and reliable information about sacred Hindu place. The seventh century account of Hiuan Tsang provides, among other things, one of the earliest foreign accounts of the institutions and places of the pilgrimage in India. From the travels of Hiuan Tsang, it is quite evident that Hindu places of pilgrimage were spread over the entire length and breadth of the country. The Buddhist traveller observed the state of affairs of Hinduism and particularly the sacred places of the Hindus. He noticed the practice of bathing in the sacred rivers, particularly in the Ganga River.[13]

Alberuni in the third decade of the eleventh century AD noticed the institution of pilgrimage and the significance of ritual bathing in Hinduism. Since he remained in the northern part of the country, he had mentioned only the more important sacred place of northern India only.

An important list of major Hindu place of pilgrimage is supplied by Abul Fazal in his celebrated digest on administration entitled '***Ain-i-Akbari***' written in the last quarter of the sixteenth century. Abul Fazal

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[13] ***Ibid.,*** p.188.

gives a concise view of the basic philosophy of the institution of Hindu pilgrimages and attempts to classify and enumerate the more important of these places, particularly in reference to northern India.[14]

Important Places of Pilgrimage in India

The institution of pilgrimage to holy places (***tirthayatra***) was prevalent as an ancient and continuing religious tradition of the Hindus. Numerous sacred places spread across in various parts of India attract a large number of pilgrims; while some places draw pilgrims from all over the country, others largely from the neighboring village. Thus, religion assumes an important role in generating a circulation mechanism in which the entire social strata of Hinduism participates. Religion provides the basis of pilgrimage by offering the reward of unification of the soul and the attainment of objects related to the problems of mundane existence.

Thousands of holy places are scattered throughout India. Some places more spiritual significance than others. There are four ‘Dhamas’ or Kingdoms of God, which are Badrinath in North, Rameshwaram in south, Puri in East and Dwarka in west.

There are seven sacred cities known as the '***Saptapuris***' (***Mokshapuris***). The sacred cities are Mathura, Ayodhya, Mayapuri (Haridwar), Kashi (Varanasi), Kanchi (Kanchipuram), Avantipuri (Ujjain and Nasik). The seven most sacred river are Ganga, Yamuna, Godavari,Saraswati, Narmada, Sindhu and Kaveri. The eight self-manifested holy places (***Swayam Vyakta Khshetras***) are Sri Rangam,

[14] ***Ibid.,*** pp.188-189.

Triumala, Sri Mushnam and Thotadri in South India; and Shalagram, Pushkara, Naimisaranya and Badrinath in North India.[15]

A discussion on these as well as some other important places follows. Pilgrimage continues to be popular among the Hindus, with its ancient and diverse origins. It may be pointed out that a Hindu has an innate desire to visit at least a few of the hundreds of holy rivers, holy cities, temple and caves as mentioned in their holy scriptures. The number of ***tirthas*** in India is so large that the whole of the country can be regarded as a vast sacred space organised into a system of pilgrimage centres.

Modern means of transports have made it possible for large number of individuals to undertake pilgrimages. The number of pilgrims each year visiting the well-known ***tirthas*** is reckoned to be in several crores. Specific occasions, such as ***Kumbha Mela*** at Haridwar and Allahabad may attract over one crore devotee's eager to bathe in the sacred rivers.[16]

Kumari Amman Temple

The temple dedicated to virgin Goddess Kumari Amman at Kanniyakumari is datable to 726 AD. It was built by Kochchdayan of the first Pandiya empire. According to legend, Devi Kanniya, is one of the incarnations of Goddess Parasakthi. In order to associate with her counter part Lord Siva, hard penance was observed by Goddess

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[15] ***Ibid.,*** p.189.
[16] ***Idem.***

Parasakthi, who wowed to remain as a virgin as her penance had proved futile.[17]

The main entrance of the temple is facing north, while the deity is facing the east. The eastern gate is always kept closed excepting on special occasions. During the festivals, deity is taken out for the ceremonial bath. After a walk around the outer corridor the deity is crossing the ***Navarathri Mandapam***, and the pathway which leads to the second corridor encircling the shrine. One can have a clear vision of the Devi, before going in front of the sanctum sanctorum. The Devi stands as a charming young girl in Her penance with a rosary in Her right hand and a sparkling nose stud that sheds lustrous radiance. The image made of blue stone, is believed to have been installed by Sage Parasurama.[18] After worshipping the Goddess, the pilgrims enter the inner corridor, where they can have the ***darshan*** of Indra Vinayak. There is also a small shrine dedicated to Thiyaga Soundari. The temple is open to public from 4.30 a.m to 12.00 noon and again from 5.00 p.m to 8.30 p.m. The ***Vishaka*** festival in celebrated during of the Tamil month of ***Vaikasi*** (May /June). The deity is taken out in a procession through align the main streets both in the morning and at night. The car festival is celebrated on the ninth day and the float festival is celebrated on the concluding day.[19] Another important festival is the ***Navarathri***. It is conducted during September / October to commemorate the Banasura incident. During this time more number of domestic tourists are arriving at Kanniyakumari.

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[17] P.S.V. Aiyar, ***Aspects of Tamil Culture,*** Calcutta, 1979, p.95.
[18] R.K.Das, ***Temples of Tamil Nadu,*** Bombay, 1991, p.95.
[19] ***Idem.***

Sri Rangam : Sri Ranganatha Temple



Suchindram Temple



Sriranganatha Swamy Temple, Srirangam

This temple is at Srirangam Island, in the middle of Cauvery river. This temple was built by various dynasties including the Cheras, the Pandyas, the Cholas, the Hoysalas and the Vijayanagar Empire between 13th and 18th centuries. It covers an area of 2.5 sq. km and the main temple is dedicated to Lord Vishnu. This temple with seven concentric walls and 22 ***gopurams*** has a north to south orientation. Srirangam island is also known as a centre for religious philosophy and learning. The great Vaishnava Acharya Ramanuja taught and wrote in the Srirangam School during the 11th century.[20] This Vaishnava shrine is visited largely by devotees and tourists.

Suchindram

This is a small village situated about 5 Kms on the road from Nagarcoil to Kanniyakumari.[21] It has a recorded history. The 123 inscriptions of the place narrate a lot about its evolution, distinctiveness and development. The kings of almost all dynasties of the South had vied with each other to commemorate their association with the main temple, by constructing halls and arranging for the conduct of special ***Poojas*** in their name.[22] The presiding deity of this temple is Thanumalayan (Thanu–Siva, Mal –Vishnu, Ayan -Brahma). The main temple houses all the Godheads of Hindu Pantheon. Besides, there are exclusive temples of Sakthi, Nataraja, Namasivayamurthi and

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[20] S.C.Bhatt & Gopal K. Bhargava (Ed.), ***Land and People of Indian States and Union Territories,*** Vol.25, Delhi, 2005, p.410.

[21] S.C.Bhatt, ***The Encyclopaedia District Gazetteers of India: Southern Zone,*** Vol.2, New Delhi, p.1086.

[22] T.N.Neelakantaru, ***The Suchindram Temple,*** Nagercoil, 1984, p.1.

Krishnan outside the main temple. The temple is a storehouse of varied types of sculptures. The well polished figures of ***Garudalvar***, Thirumalai Nayak, the musical pillars, the two Travancore kings, the ***Navagraha*** images on the ceiling of ***Vasantha Mandapam***. The ***yalis***, the sculptures on the base of the ***gopuram*** are all very fine pieces of art. The monolithic huge image Hanuman of 5 meter height invites awe and admiration. This is more or less akin to that of the one available at Namakkal.

The 40 meters tall, seven tier ***gopuram*** is stately in look and its outer space in studded with exquisite plaster figures depicting scenes from ***puraras*** and epic. Two important festivals are conducted one in the Tamil month of ***Markali*** and the other is the Tamil month of ***Chithirai***. During ***Markali*** festival ending the ***Arudhra Dharsan*** the Lord Suchindaraperumal and other deities are taken out in procession around the streets on the ninth day the car festival is conducted with great pomp and show when three cars drawn around the streets. The ***Chithirai*** festival is conducted in a similar manner. On the Tenth day Suchindaraperumal and Umayal are taken round the ***mandapam*** of the tank on the decorative float.[23] Thus this sacred shrine of the Swath leaves inducible impressions in the minds of the visitors and no tourist fails to carry sweet memories on his exit from the shrine. This temple is known for its architectural beauty.

Swami Thoppu

Swami Thoppu, originally known as ***Poovandan Thoppu*** or ***Sasthankovil villai***, is popular and well – known because it is the birth

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[23] R.K.Das, ***op.cit.***, p.11.

place of the great Hindu saint Vaikunta Swamigal. It is situated 12 kms south east of Nagarcoil and 8 kms northwest of Kanniyakumari.[24] Vaikunta Swamigal was a great social reformer. He fought for the elevation of the down trodden common mass.[25] He assumed the status **Ayya** or father and treated all the people equally.[26] He also asked his followers to treat others without any disparity.[27] He created ***Samathuvapuram, Samapanthi Pojanam*** (inter –dining) etc.[28] After his demised at ***Ambalamathi*** his holy body was carried to Swami Thoppu and laid to rest there. In memory of him, a township has developed with the name of Swami Thoppu. Large number of devotees from the rear and far away visits this holy place as an important pilgrimage center. His followers have established thousands of ***Nizhal Thangals*** (Small temples), throughout South India. Here there will be regular ***Poojas*** and after that food will be supplied. Each ***Nizhal Thangal*** will also serve as a healing place.[29] His principle is known as ***Ayyavali***. The Nadar devotees went Swamythope in large numbers.

Nagarcoil

Nagarcoil is the headquarters and the largest town in Kanniyakumari District.The name Nagarcoil is derived from the five headed serpent deity of the Nagaraja temple, which is located in the

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[24] C.Umaithanam and P.Kasiutayam, ***Bhagavan Vaikunta Swamigal Varalaru*** (Tamil), Nagercoil, 1966, pp.41-45.

[25] P.Sarveswaran, "Sri Vaikunta Swamigal - A forgotten Social Reformer of Kerala", ***Journal of Kerala Studies***, Trivandrum, 1982, p.12.

[26] **Arulnul**: p.24.

[27] R.N.Yesudhas, ***A People Revolt in Travancore,*** Trivandrum, 1974, p.61.

[28] P.Sarveswaran, "Sri Vaikunta Swamigal and Social Reform Movement", Seminar on Social Reform movement in South India, Madurai Kamaraj University, Madurai, 1981, p.52.

[29] ***Ibid.***, p.53.

middle of the town. It was originally a Jain temple.[30] There are two shrines dedicated to Nagaraja and Anantha Krishna are found here. The ***dvajasthamba*** (flag mart) is installed in front of Ananthakrishna. The images of the Jain Theerthangaras, Mahavira and Parswanatha that are found on the pillars of the temple. The entrance to the temple is reminiscent of Chinese architecture of Buddhist Vihar. The people of Kanniyakumari District believe that these who worship Nagaraja of this place would lead a healthy life and would not be affected by any disease. On Sundays in the Tamil month of ***Markali,*** people from all over the district visit this temple.[31] Tourists from different part of the country daily visit and make their offering to the God.

Mandaikadu

Mandaikadu is situated on the sea coast, Northeast of Colachel port. It is connected with Nagercoil and Trivandrum by a motorable road. This place is famous for its temple dedicated to Bagavathi Amman. It dates back to the 7th century A.D. The Amman is in the form of anthill, which is about 12 feet is height and with five heads and believed to be growing gradually. The Annual Festival called ***Mandaikadu kodai*** is celebrated in March for 10 days and is the main attraction at this place. During this time devotees all over South India particularly from Kerala visit with '***Irumudi***' like the one carried to Lord Ayyappa Temple. Before entering the temple they take a holy dip in the Arabian Sea. ***Poojas*** held on Tuesdays and Fridays are very important. Lot of women devotees worship on these days. Full moon day of every month is another important day. Salt, pepper, wooden

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[30] ***T.A.S***., Vol.III, Trivandrum, 1925, p.118.

[31] B.S.Padmanabhan, ***Kumari Mavatta Kottaigal,*** (Tamil), Nagercoil, 1972, pp.53-54.

toys, silk cloths, black bangles, anything obtained from the first harvest are some of the offering made to this deity.[32] For the festival occasion people gather in very large number. This festival attracts people of all castes and preach religious toleration.

Tirunelveli

This town was an important city of the Pandya Kingdom as it served as their capital next to Madurai for some time. The Kanthimathi Nellayappar temple of this place is dedicated to Parvathi and Siva. The lord has also come to be known as Nellaiyapper and the Devi is called Kanthimathi (***Kanthi*** means luster and ***Mathi*** means moon).[33] Nataraja's shrine in the temple is known here as ***Thamira Sabha*** or the Copper Hall and there are many sculptural representations in it. The ***Sabha*** is one of five ***Sabhas*** where Lord Nataraja is believed to have performed the cosmic dance.[34] Some of the architectural pillars of the temple when struck produce a musical sound. Vishnu who is said to have given away the Goddess Parvathi in marriage to Siva is represented here in a metallic figure with a ***Gindi*** (a vessel with a spout) in His hands.

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[32] M.Gopalakrishnan, ***Tamil Nadu District Gazetteer, Kanniya Kumari***, Madras, 1995, pp.1186-1187.

[33] ***Porunar Attruppadai***: 242-248.

[34] **Five Divine Sabhas**

i)Chidambaram - Ponnambalam (Gold)
ii) Madurai - Velliambalam (Silver)
iii) Tirunelveli - Thamirasabai (copper)
iv)Thirucoutrallam - Chithra Sabai (Picture)
v) Thiruvalankadu - Rathina Sabhai (Ruby)

Thirunelveli : Kanthimathi Nellaiyappar Temple



Sri Vaikundam : Sri Vaikuntapathiswami Temple



The temple measuring 850 feet by 756 feet was built by a Pandya king in the 7th century A.D.[35] There are beautiful ***mandapams*** and ***Theerthams*** in the temple. The Golden Lily tank is also found here. The marriage festival of the Lord and the Devi is celebrated every year in the Tamil month of ***Aippasi*** corresponding to October-November. ***Vasanta utsavam*** is conducted here in the month of April-May in the ***Vasantha Mandapam*** specially constructed for the purposes.[36] The Nandi in this temple is fairly big similar to those at Tanjore and Rameshwaram. The large number of pilgrims visits this temple every day and the crowd would increase during the festival occasions. This too is an attractive tourist spot for temple architecture.

Srivaikuntam

The name by which it is called Srivaikuntam denotes that it is a holy place amongst the Vaishnavas. Vaikuntam is the name of Vishnu's heaven.[37] Srivaikundam is famous for the temple dedicated to Lord Vishnu with a lofty ***gopuram***. The Thiruvengada Mudaliyar ***mandapam*** is rich with sculpture of yalis, elephants and figures of warriors. The ***Ekadasi mandapam***, which is opened on ***Vaikunda Ekadasi*** day, contains exquisite sculptures. During the critical days with the East India Company forces, Kattabomman used this temple as a fort. The Kailasnathaswami temple is yet another important one. It contains six inscriptions of the times of Veera Pandia Kattabomman.[38] There are nine Vaishnava shrines around this place and the Vaishnavites venerate them.

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[35] R.K.Das, ***op.cit.,*** p.42.
[36] ***Ibid.***, p.43.
[37] R.Caldwell, ***A History of Tinnevelly,*** New Delhi, 1982, p.299.
[38] S.Sivaramakrishnan, ***The First Patriot Veerapandya Kattabomman,*** Madras, 1980, pp.6-7.

Tiruchendur

Tiruchendur, meaning a sacred and beautiful town situated 29 kms to the south east of Srivaikundam in the Tirunelveli District. Another name for Tiruchendur is Thiruchiralivay.[39] The temple dedicated to Muruga, the warrior aspect of Muruga is built on a small rock. History says that this is one of the oldest temples in south India. There are references about this temple in ***Tirumurugarruppadai*** of Nakkirar of the ***Sangam*** Age. The exact date of its origin is till unknown. Some of the most ancient pieces of literature like ***Skandapuranam*** and ***Silappadikaram*** refer to this temple. Nakirar the famous poet of the Third ***Sangam*** has made prominent reference to this temple in his ***Thirumurugatrupadai***.[40] Historians fix the age of the 'Third ***Sangam***' to be between the 3rd century B.C. and 3rd century A.D. So the antiquity of this temple can safety be traced back to at least two thousand years.[41] The temple located here on the shore of the Bay of Bengal is one of the six abodes of Lord Subramanya. The location of the temple is ideal and draws perennial stream of devotees. The temple overlooking the singing sea is an inspiring sight.

The temple is said to have been constructed by Ugra Pandiyan, the fifth descendant of the Pandya dynasty of Madurai.[42] There are some rock-cut temples and natural caves by the sea side and in close proximity of the temple with sculptural representations of Subramanya. The image of Vishnu in the cave close by it is also a place of worship. Before entering the temple, pilgrims either wash their feet or take a

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[39] ***Thirumurugatrupadai***: 124-125; ***Agananuru:*** 266, 20:21.
[40] ***Thirumurugatrupadai***: 71-77.
[41] Madras Information, Vol.IX, No.8, August 1955, p.37.
[42] P.V.Jagadisa Ayyar, ***South Indian Shrines,*** Madras, 1920, pp.24-25.

Tiruchendur : Murugan Temple



Thirupparakundram : Murugan Temple



bath in the sea. The bathing ghat contains nine ***theerthams***, according to ***sthalapurana***. A bath in any of these ***theerthams*** is believed to confer miraculous benefits on a devotee.[43] About 200 yards south of this temple, at the sea shore there is a rare natural phenomenon inside a square. There is a well, otherwise known as "***Nalikkinaru***" where the water is crystal clear and sweet in taste. The ***gopura*** is on the West and is a gigantic structure with nine storeys in a height of 137 feet commanding a good view of the surrounding area.[44] This sea shore pilgrim centre is also an attractive tourist spot and devotees and tourists visit this centre regularly.

Tirupparankundram Murugan Temple

Tirupparankundram is located eight km south west of Madurai city. The famous Murugan temple is standing at the foot hill of Sikandarmalai or Subramaniya's Hill and Muslims call it Sikandarmalai. This rock cut temple is dedicated to Lord Subramanian, who resides in six abodes. This temple stands close under the northern foot of the hill and its innermost shrine is cutout of solid rock. Here Lord Muruga is sitting with Devayanai, daughter of Indra. In the temple there are separate shrines dedicated to Siva, Ganapathi, Durgai, Vishnu and other deities. Maravarman Sundra Pandya I (1216-35 A. D), the Pandya King had granted lands and endowments to this temple.[45] Tirumalai Nayakkar, built ***mandapam*** in the middle with three aisles which is as much as 24 feet wide and it occupies a total

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[43] S.M.Somasundaram Pillai, ***Tiruchendur - The Sea Shore Temple of Subramanyan,*** Madras,1948, p.28.

[44] R.K.Das, ***op.cit.,*** pp.18-20.

[45] W.Francis, ***Madras District Gazetteer,*** New Delhi, 2000, p.280.

area of 116 feet by 94 feet.[46] The chief festivals are the ***Thaipusam, Vaikunda Ekatesi, Vaikasi Visaka*** and ***Karthikai Deepam***. These festivals are celebrated on the Tamil months of ***Thai, Vaikasi*** and ***Karthikai*** respectively.[47] As it is a renowned Murugan shrine, located near the temple city Madurai this also captivates the attention of the tourists largely. They even visit Tenparankunram when there is another rock cut cave temple and a peacock sanctuary.

Pazhamudircholai

It is located on Alagarmalai above the Alagar temple to the north and about four kms away form the temple. This temple is one of the six abodes of Lord Subramaniya. It is known from the ***Sangam*** times and one of the ***Sangam***, poets Nakkirar has sung long poem about this temple called ***Thirumurugatrupadai***.[48] As in the case of other temples, new structures have been added later on. There a series of ***mandapams*** one above the other at stages in elevation in this temple. The front ***mandapam*** contains the picture of the marriage of Deivayanai and the sculptures of Thirumalai Nayak and Mangammal in the descent. In the ***mandapam*** there are caves with the image of Annapoorna, Varaha Avataram, Narasimha Avataram, Mahalakshmi etc. A little waterfall flows and it is called '***Nupura Gangai***'. The reservoir is surrounded by a ***Vasanta Mandapam***. This holy water is a great boon to the pilgrims. It is used for the holy bathing of the pilgrims and is always carried by them.

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[46] ***Ibid.***, p.281.
[47] P.V.Jagadisa Ayyar, ***South Indian Festivities***, Calcutta, 1998, p.30, 60 & 157.
[48] W.Francis, ***op.cit.***, p.284.

Palani : Murugan Temple



Sri Villiputtur : Andal Temple



Palani

Palani, yet another abode of Lord Muruga, is an important pilgrim centre for the Hindus in Dindigul District. The old name of Palani is ***Pothini*** (another name is Thiruavinankudi) and the name of deity is Lord Dhandayuthapani.[49] The Lord's influence is so great that it attracts devotees from different places and the temple management tries its level best to maintain the religious atmosphere. The Palani temple was believed to have been built prior to the 9th century A.D. by the Chera king Cheraman Perumal.[50] But it must be of perishable nature because the inscription of the present structural temple points out that it had been built by Jatavarman Sundara Pandya (1251-1268) and Vira Pandya,[51] contemporaries of Malik Kafur. The name of the deity is called Dandayudhapani (***Dandam*** +***Ayudam***+ ***Pani*** = Dandayudhapani. Meaning having striek as weapon in his hand). At the neck of the deity there are ***Rudraksha*** beads in the form of a garland. The idol in composed of ***Navapashana*** (nine different kinds of poisonous herbs) blended together in certain rare proportions, the resultant substance resembling wax. The mixing of the nine poisons was done by a Siddha called Bogar.[52] Festivals are conducted in this temple greatly for all the important days. Devotees on vow carry miniature ***Kavadies***, which is available on hire locally, on their shoulders and climb up the steps to the sanctum sanctorum to propitiate the Lord. The ***Devasthanam*** maintains well furnished and conveniently

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[49] P.V.Jegadisa Ayyar, ***South Indian Shrines***, ***op.cit.,*** p.155.

[50] ***Census of India, 1961,*** Vol.IX, Madras, Part X-VIII, District Census Handbook, Madurai, Vol.I, Madras, 1966, p.6.

[51] ***Dinamalar***, "Palani Arumuga Dhandayuthapani Swamy Thirukkoil, Kumbabisheka Sirappu Malar", 5th July 2000, p.10.

[52] Balasubramanya Kavirayar, ***Palani Sthalapuranam*** (Tamil), Palani, 1998, p.ix.

located choultries for the benefits of pilgrims. This hill shrine is attended regularly by the devotees. They are offering their devotion at all days. During ***Taipusam*** the devotees visit this temple by walk even from long distances. Thus this pilgrim tourist centre is also a significant one.

Sankarankoil

Sankarankoil is situated nearly 56 kms north west of Tirunelveli. It is a unique temple dedicated to Sankara Narayana who is the combined manifestation of Siva and Vishnu. There are two other shrines dedicated to Siva and Parvathi. Twice in a year sunrays fall on the pedestal. It is an engineering skill, which attracts large crowd. The Sankara Narayanar image is half Sankara (Siva) and half Narayana (Vishnu). The right portion of the image is covered with sandal paste and has the emblems of Siva, with cobra around His head, deer, Moon, etc. The left side is Vishnu with Sankham (conch) and ***Chakra***(wheel). Both are carved in one figure depicting the oneness of Hari and Hara.[53] The ***gopuram*** of this temple is of the usual style of South India and is a massive structure commanding a glorious view from a few Kms away. It is said to be the second highest ***gopuram*** in south India. During the ***Aditapas*** Festival of 10 days, which is considered to be the biggest event in every year in the temple, held during the month of July in commemoration of the penance done by Gomathi Amman (Parvathi) to see Shiva and Vishnu as one God is the same image, the sick and sufferings from the district and other parts of the country flock to the temple. This unique combination of Saivism and Vaishnavism captivates the tourists to this place largely.

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[53] ***Dinaboomi,*** "Deepavali Malar", Vol.I, Madurai, 1998, p.59.

Sri Andal Temple at Srivilliputhur

According to the ***puranas***, Srivilliputhur is referred to as ***Varaha-Kshetra***. The local tradition mentions that the dense forest of the region was cleared and converted into a habitable place by a chieftain of the bowmen clan called Villi. The newly formed town by Villi was called Villiputhur and it was sanctified by the presence of Lord Mahavishnu.[54] The town was later known as Srivilliputtur. At present Srivilliputhur is situated in Virudhunagar District.[55]

According to the inscription in the temple, it was constructed by the Pandya king Srimaran Srivallabha during the period 815-862 A.D.[56] The Chola ruler Kulottunga, Pandya ruler like Jatavarman Tribhuvana Kulasekera Deva, Maravarma Sundara Pandya I and Tirumalai Nayak have donated and decorated the temple with enormous gifts. The beautiful sculpture of the temple, the excellence of paintings of the walls and the golden tower in the sanctum sanctorum reveal the contribution made by the ruler Tirumalai Nayak to this temple.[57] The original tower of the temple is said to have been built by Periyalwar along with certain portions of the temple with a sum of money which he won at a religious contest at the court of Srivallabha Pandya in Madurai.[58]

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[54] T.M.Baskara Tondaiman, ***Venkadam Muthal Kumari Varai***, (Tamil), Vol.IV, Chennai, 1986, p.217.

[55] B.Ethirajan, ***108 Vainava Divya Desa Varalaru*** (Tamil), Karaikudi, 1995, p.15.

[56] T.V.Mahalingam, ***A Topographical List of Inscription in the Tamilnadu and Kerala States,*** Vol.VI, New Delhi, 1978, p.236.

[57] G.S.Murali, ***Tamilaga Tirumal Sthalangal*** (Tamil), Chennai, 1998, p.86.

[58] Mythili Venugopal, ***Sri Andal Thirukkalyanam*** (Tamil), Chennai, 1993, p.112.

Regarding the structure of the temple it consists of two separate divisions, the Vataparthrasayanar in the north- east and the Nachiyar temple in the south -west. In between these two is the temple garden.[59] The Prinicipal shrine is the Nachiyar temple is that of Sri Andal and Lord Rangamannar. The fine painting on the walls around the temple illustrate the story of Andal. The kalyana mandapam contain huge life like sculpture of Mohini , Rama , Rati , Manmatha and many other deities. The Vatapathrasayanar temple has the Lord Vishnu in a reclining posture attended by Sridevi and Bhudevi.

Next to Andal shrine is a two tier temple dedicated to Sri Narasinga Perumal on the ground floor and to Lord Vatapathrayanar at the top. The second floor also has the ***Gopala Vilasam*** where sculptures carved out of teakwood adorn the ceiling. These are sculpture depict the ***Dashavatharam***. This Vaishnava centre sung by alwars captivate the Vaishnava pilgrims.

Meenakshi Sundareswar Temple

Meenakshi Sundareswarar temple is located in the heart of the city of Madurai. Pandya king Jatavarman Kulasekhara (1190-1214) built a great temple for Lord Siva; a ***syambulingam*** once worshiped by Indra, King God.[60] Gradually other temples were built for Sundareswara and his consort Meenakshi keeping the original temple as the nucleus. The gigantic outer wall with 14 towers was constructed.[61] The oldest tower, eastern ***gopuram*** was built by

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[59] L.Muthu Pillai, ***Pugazh Manakkum Vainava Sthalangal*** (Tamil), Chennai, 2001, p.108.

[60] W.Francis, ***op.cit.,*** p.35.

[61] T.R.Sareen and S.R. Balashi (ed.), ***Temples of India,*** 1998, p.159.

Jatavarman Sundara Pandya.[62] But this old temple was razed to the ground in 1311 A.D, during the Malik Kafur's invasion. The outer wall with 14 towers was pulled down and the temple was closed for forty eight year.[63] After the fall of Madurai Sultanate in 1365 A.D, Kumarakampana Udaiyar, Vijayanagar King, re-opened the temple and people were allowed to worship.[64] Viswanatha Nayaka (1529-64), the founder of Nayak dynasty of Madurai, in 1560 A.D laid down the general plans of the temple[65] and the construction of the outer most wells were started during his reign. In succeeding generation, princess and the rich vied with one another for completing the structure which took 120 years.[66] The Temple has a rectangle area of 847 feet length from East to West and 792 feet breadth from South to North. The temple contains eleven finished ***gopurams*** and one unfinished ***Gopuram***. In the temple precincts there are numerous minor shrines of gods and goddesses piously worshipped by the pilgrims. Another major attraction of the temple is the 1000 pillar hall, an art museum and music pillars. Inside the hall there is the dancing pose (right leg lifted up) of Siva popularly called Nataraja. It was constructed by Veerappa Nayak (1572-95), the successor of Krishnappa Nayak.[67] Thus the gradually developed Meenakshi Amman temple captivates devotees and tourists from all over India.

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[62] S.Krishnasamy Ayyangar, ***South India and Her Muhammadan Invaders,*** New Delhi, 1921, p.99.

[63] T.R.Sareen and S.R. Balashi (eds.), ***op.cit.,*** p.159.

[64] W.Francis, ***op.cit***., p.39.

[65] Kanmadi Marathe, ***Temples of India, Circles of Store,*** New Delhi, 1998, p.110.

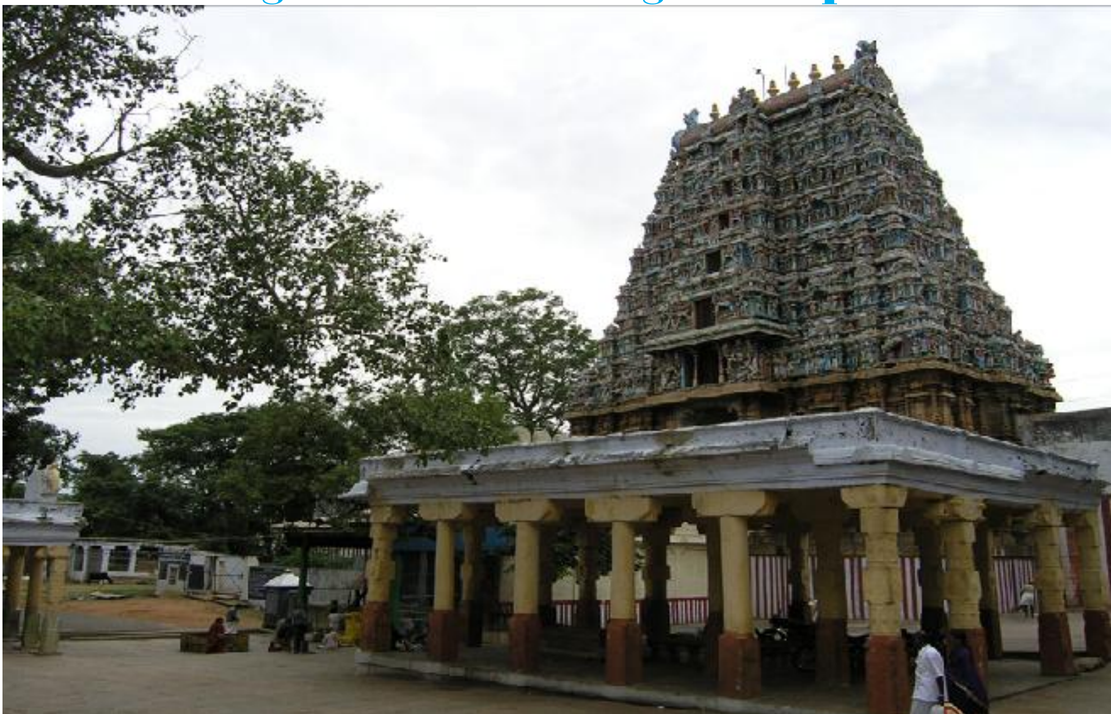
[66] T.R.Sareen and S.R. Salashi, (eds.), ***op.cit.,*** p.159.

[67] R.Sathyanatha Aiyar, ***History of the Nayaks of Madura,*** New Delhi, 1991, p.8.

Madurai : Meenakshi Sundareswar Temple



Alagarkovil : Kallalagar Temple



Koodal Alagar Perumal Temple

Another important temple of Madurai is the ancient Vaishnavite deity situated in the South West part of the town,[68] near Periyar Bus Stand. The central shrine of Lord Vishnu, to be three poses, sitting, standing and reclining each depicted one above the other. It has elegantly carved ornamental granite windows, all of different delicate designs in which light passes through the passage round the inner Shrine, is an excellent architectural design. This temple attracts domestic pilgrims as well as Vishnavite devotees.

Alagar Kovil

Alagarkovil located 21 kms north-east of Madurai has a Vishnu temple dedicated to Lord Alagarswami, 'The Beautiful God' and the brother of Goddess Meenakshi who is at the southern end of the hill Alagarmalai. This is one of the ancient religious centres of south India and has figured in ***Paripadal*** which is a renowned Sangam classic. The ***Sthalapuranam*** states that king Malayadhwaja Pandya built this temple with lofty ***Gopurams*** and the spacious ***Prakarams*** and ***Mandapams.***[69] All the twelve Alwars, the Vaishnavite saints had visited this place and have sung in praise of Alagar and the hills. All these verses numbering 123 are included in the ***Nalayira Diviya Prabandan*** (4000 holy versions) a compiled work by Nathamuni. This is claimed to be the ***Tamil Veda*** by of the Vaishnavites. The place is also known as South Tirupati.

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[68] W.Francis, ***op.cit***., p.273.
[69] R.K.Das, ***op.cit.,*** p.87.

The temple is surrounded by a rectangular fort wall measuring about 730 yards by 400 yards, including an old town and a palace. This wall protects the temple property from the ***Kallar***. Thirumalai Nayak, the Nayak king of Madurai, constructed a carved stone ***Mandapam*** fair round belly' and it contains several life size sculptured statues. Many festivals are celebrated in this temple, of which ***Chitra Pournami*** festival is significant and is celebrated simultaneously with a similar festival in the Meenakshi temple at Madurai. This also serves as a centre of cultural as well as religious tourism.

Kasiviswanathar Temple (Tenkasi)

Tenkasi, South Banaras is also famous for its temple. The story of its temple is narrated in an inscription on a four sided pillar set up in front of the ***gopuram***. It is said that God Viswanatha appeared in the dream of Arikeari Parakrama Pandyan who was living in the fort constructed by him at Vinthankottai which is in the east of Tenkasi the frequently visited Banaras to worship Lord Viswanatha, and Lord ordered him to build a new temple at Tenkasi.[70] The king started the work in 1446 A.D the central shrine, the ***ardhamantapam*** and the ***mahamantapam*** were finished and the god was established in this shrine. Ten years later the building of the nine stories ***gopuram*** began and in six years it was completed. In the same year 1463 A. D the king died. The temple contains many Pandya inscriptions of the fifteenth and sixteenth centuries. It is believed that if a person dies in Banaras he will attain salvation. But if a person born, lives and dies in Tenkasi he will get salvation was the verdict of many ***puranas***.

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[70] "Thenkasi Ulammai Kasi Vishvanathaswamy Thirukkovil Rajagopura Kulamulukku Thiruvila Malar" (Tamil), ***Souvenir,*** 1998, Thenkasi, p.1.

Tenkasi : Kasiviswanathar Temple



Thiruvannamalai : Arunachalaswerar Temple



Many festivals are conducted in this temple in a grand manner. In the months of ***Ani*** (June/July) ***sangabhishekam*** is celebrated. In ***Avani*** (July/August) float festival is conducted and in the month of ***Purattasi*** (September / October) Navarathri festival takes place. Similarly ***Thirukkalyanam*** festival in ***Aypasi*** (October/November), Surasamharan festival and the Pandya King's great festival in ***Masi*** (February/March) are celebrated in grand scale. ***Thiruvathirai*** festival in ***Margali*** (December/January) is famous here. Thousands of pilgrims assemble in this temple to witness the cosmic dance of Lord Nataraja. During all these festivals Parakkirama Pandya's statute is honoured with ***poojas*** and sandal paste is applied to it and even today car festival is started by this king alone. This is the only temple where the founder of the temple is always honoured first. Tenkasi, located just 5 kms. away from Courtallam is also a renowned cultural tourism centre.

Tiruvannamalai

Tiruvannamalai is one of the most sacred cities of Tamil Nadu. This pilgrim town is the place where Siva (Arunachalaswerar) is believed to have appeared as a column of fire (***Sthavara Linga***) in order to assert his supremacy over Brahma and Vishnu. It was built during the 11^{th} -16^{th} A. D. It has nine imposing towers, huge ***prakaras*** (walled and cloistered enclosures), the large Sivaganga Tank and a vast thousand pillared hall.[71] In the Tamil month of ***Karthigai*** (November-December), on the full moon night, an important festival ***Karthigai Deepam*** festival is conducted. On that occasion a huge beacon is lighted at the top of the hill Arunachala Hill or the red mountain (which forms a backdrop to the town). It is a commemoration of the

[71] Madhulita Mohapatra and others (Ed.), ***op.cit.,*** p.584.

Jyothi.[72] At Thiruvannamalai is St. Ramana Maharishi spent 23 years in meditation. His ***Ashram*** near Arunachala Hill attracts devotees from all walks of life. [73] This Thiruvannamalai is not only a pilgrim tourist centre but also a centre of philosophy which captivates attention of many foreign tourists also.

Pillayarpatti

Pillayarpatti is a fertile village in Thiruppathur taluk in Sivaganga District. The name Pillayarpatti is derived from the presiding deity (Pillayar) of the Temple. Pillayar means noble child and also synonym of remover of obstacles.[74] The shrine of Sri Karpaga Vinayaga is a rock cut shrine and carved as the ***Gajaprista*** or elephant back. A.V.Jayachandram an art historian says that Pillayarpatti temple is the earliest rock cut temple of Tamil Nadu and belongs to the pre-Pallava period. He supports his view by citing of Brahmi inscription of late 5th century A.D that found in the temple. ***Vinayaka chathurthi*** (The birthday of Vinayaka) in celebrated for ten days in the Tamil month of ***Avani*** (July -August). ***Modhakam*** in an indispensable offering to Lord Vinayaka. It is boiled sweet rice cake and called ***Kolukkattai*** in Tamil and ***Modhaka*** in Sanskrit.[75] The ***Nagarathars*** (chettiars) manage this temple. Nowadays a large number of the pilgrims visit this and worship the deity. It is one among the nine Nagarathar temples and it is located near Kunrakkudi, a popular Murugan shrine. Thus this Nagarathar architecture captivates the attention of pilgrim tourists.

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[72] R.K.Das, ***op.cit.***, pp.205-206.

[73] S.C.Bhatt, "The Encyclopedic District Gazetteers of India, Southern Zone", Vol.2, ***op.cit.,*** p.1276.

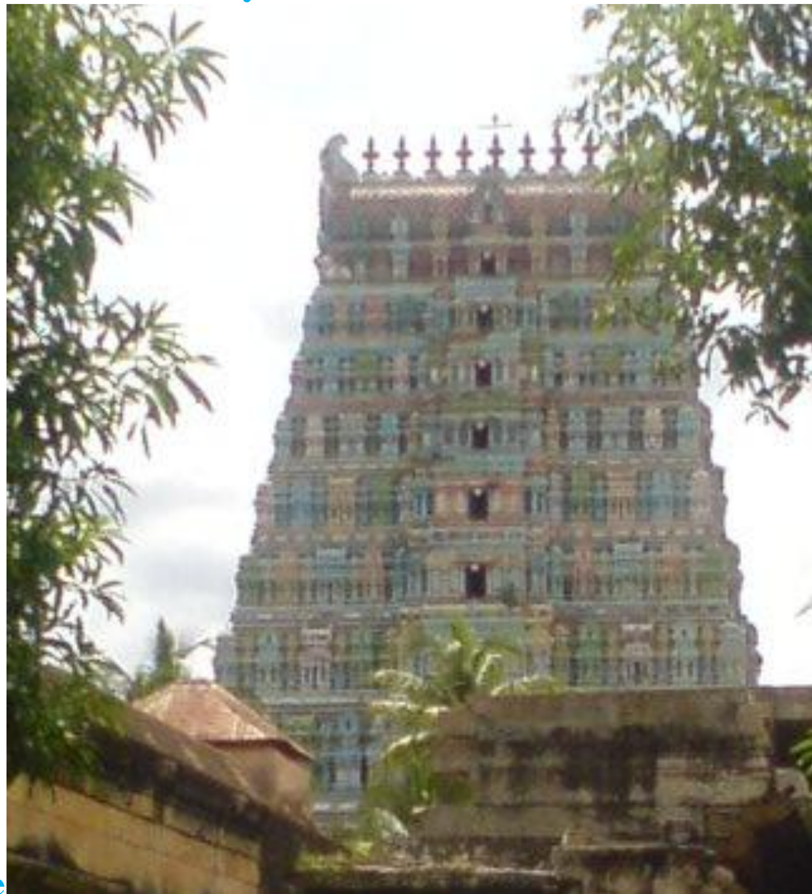
[74] ***Tamil Lexicon Dictionary,*** Vol.V, Part I, Madras, 1952, p.269.

[75] S.M.Lakshmanan, ***Folklore of Tamil Nadu,*** New Delhi, 1973, p.112.

Pillayarpatti : Sri Karpaga Vinayaga Temple



Kalayarkovil : Kalleswaran



Te mple

Kalayarkovil

Kalayarkovil is 16 kms east of Sivaganga. It could be reached by buses from all directions. Kalayarkovil, derived its name from the Kalleswaran Temple of the place. ***Kalayar*** is a corruption of the word Kalleswaran. During the ***Sangam*** period this place was known as ***Kannappeir*** as seen from the ***Purananuru***. In the 9th century A.D, St. Sundarar described the presiding deity in his devotional songs as ***Kalai***. Since then the deity was known as ***Kalayar*** with Tamil or suffixed to it denoting respect.[76] The temple came to be known as ***Kalayarkovil*** and the later adopted to the village also. The ***Kalaiyarkovil*** is a very large and handsome building surrounded by a strong stone wall about 18 feet in light and forming one angle of the fort which was dismantled. The new tower on the South was built by Marudhu during his rule over Sivaganga (1780-1801). It is 75 feet tall. Brick from Manamadurai was brought for building the tower. It is said that after the fall of Kalaiyarkovil, Vellaimarudhu escaped. In order to catch him, Col. Agnew announced that if the Marudhu did not surrender within the period stipulated the big tower would be pulled down and destroyed. It is said Vellaimarudhu surrendered. So that the lofty ***gopuram*** of the temple may be saved. The Marudhus also repaired the tank called an ***Anaimadu*** and made a wooden car for the temple. The Tomb of Marudhu is seen to the east of the temple facing the old entrance. The smaller tower on the north owes its existence to Varaguna Pandyan (1251-1261 A.D.).[77]

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[76] K.Phagavathi, ***Ilakkiyathil Ur Peyarkal*** (Tamil), Vol.II, Madras, 1984, p.100.

[77] A.Ramaswami, ***Tamil Nadu District Gazetteers, Ramanathapuram***, Government of Tamil Nadu, Madras, (1972, p.10.

This temple is one of the fourteen sacred Pandya temple. This was built by Veerasenan, a Pandya King. There are three shrines called Someswarer representing ***Sthoola***; Kalleswarar representing ***Sukshama*** and Sundareswara representing ***Karma***. Their consorts are Soundra Nayaki ,Sri.Sornavalli and Meenakshi respectively. This temple enshrines Vishnu idol also. The life-size stone statues of Muthu Vaduganathar and the Marudhu brothers are also found in this temple.[78] Saint Ganasambandar, Sundarar, Appar and Arunagirinathar have visited this temple and sung its praise in their sacred poems. Perumparrapuliyur Nambi (13th Century), Umapathi Sivachariar (14th century) and Poyyamozhi Pulavar have also visited this place and sung poems. This renowned temple is known for the tall tower with architecture. It captivates the attention of pilgrim tourists and it is a standing monument of the Marudu Brothers.

Rameswaram

Rameswaram is situated 52 kms to the east of Ramanathapuram. It is a low sandy island separated from the mainland by the Pamban Canal. The configuration of the island resembles of conch in shape. Significant for the devotees because the conch is an attribute of ***Sisham***.[79] The climate of Rameswaram is warm, though it is mitigated by sea breeze. The island enjoys the benefits of marine climate. Fishing is a thriving industry of Rameswaram. From time immemorial it has been famous for pearl fishing. It is an important place for chunk fishing and also has an industry for the collection of shells. At present a lot of

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[78] Thiruvarangarasan, ***Thirukkanapper*** (Tamil), Sivaganga, 1992, pp.5-10.
[79] G.Sethuraman, ***Rameswaram Temple,*** Madurai, 1998, p.2.

Rameswaram : Ramanathaswamy Temple



Rameswaram : Ramanathaswamy Temple Corridor



pilgrims visit Rameswaram more for offering a ***Sraddha*** for their dead ancestors than to worship Lord Siva in the temple.[80]

The Ramanathaswamy temple, which is close to the sea on the eastern side of the island is renowned for its magnificent corridors with massive sculptured pillars lining it. It is an unique feature which captivates the tourists. Even today the devotees bring Ganga water from Kasi for the worship at Rameshwaram and carry the ***Kotitheertha*** from here to Kasi for worship. Though Rameshwaram is a saivite temple it is a holy place for both the Saivates and the Vaishnavites. This is because Sri Rama with His consort Sita worshipped Siva at Rameswaram, after he had killed Ravana.[81] It is a place which exposes a harmonious blending of Saivism and Vaishnavism.

Though legends and puranic stories assign the origin of the Rameswaram temple to very ancient times, its recorded history commences only with the 7th century A. D. Appar and Gnanasambandar, the Saivite saints, who lived in the 7th century A. D gave a picture of the origin and the position of the temple in their works. The temple as it stands today was built by different ruler during different periods from the 12th century A. D. on wards.

This multi shrine temple complex consists of two main sanctums. One for Lord Ramanatha and other for His consort Parvathavardini. The temple has twenty two sacred wells (***theerthas***).[82] The glory of

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[80] ***Ibid.***, p.25.

[81] ***Temples of South India***, Publication Division, Ministry of Information and Broadcasting, New Delhi, 1960, p.21.

[82] G.Sethuraman, ***op.cit.,*** p.29.

Rameswaram temples is much associated with those sacred wells and thus they are significant aspects in the lay out. The corridor is the longest in India.[83] It is 197 meters long in east-west and 133 meters wide in south -north. The temple has a tower (***Gopuram***) of 38.4 meters height. The pillars of this temple, portray Nayak idols of life size sculptures and their minute carvings attest the proficiency of the stone cutters of that age. ***Maha Sivarathri*** (February/March), ***Vasantotsvam*** (May/June), ***Ramalinga Pretistha*** Festival (June/July) and ***Thirukkalyanam*** Festival (July/August) are the important festivals abraded in this temple.[84]

The temple faces east. The sea here, about 100 meters from the main entrance of the temple, is very calm and therefore ideal for bathing. The water at this place is considered sacred and known as ***Agnitheertham***. Ritualistic performance (***Sraddha***) is made by the people in this place and they take holy bath. It is situated on the highest point in the island. There is a two storied ***mandapa*** upon a hillock called ***Gandhamadana Parvatham*** on which two foot prints are found. It is popularly known to the pilgrims as ***Ramar patham*** (feet of Sri Rama). It is situated to the north west of the town of Rameswaram. This also connected with the story of Kamban's Ramayana.

Dhanashkodi, another holy place is situated at a distance of 8 kms from Rameswaram and has a temple for Kothandaramaswamy. The Temple remains intact on the island, even though Dhanushkodi was

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[83] J.Jetley, ***The Great Temples of India, Ceylon and Burma***, New Delhi, 1988, p.42.

[84] Tourism Policy Note: 2005-2006, Government of Tamil Nadu, Chennai, 2005, p.69.

washed away by the cyclone in 1964.[85] Thus Rameswaram is another significant pilgrim tourist centre like Tiruchendur.

Papanasam

Papanasam is a noted pilgrims center with temples, rivers. waterfalls, a reservoir, hydro electric power station and a textile mill also is famous. It is situated in the west 48 kms away from Tirunelveli. The name Papanasam implies eradication of sins.[86] The 500 year old temple of Lord Siva (Papanasar), the Agasthiyar temple, the Ayyanar temple and holy spring ***Banatheertham*** are all situated at the foot of the hill. The temples and places are richly blessed with the chill and pure waters of the holy Thamiraparani and tourists enjoy the natural beauty of this place. The ups and downs of Papanasam hill provide a virtual feast to the visitors. The river Thamiraparani originate from the peaks of Agastiyar hills in Pothigai ranges and runs through hilly terrains, rifts and valleys, before reaching the plains through a number of water falls. Here in Papanasam, in commemoration of Siva's fulfillment of the promise. Agastya is brought every year from his shrine to witness the marriage of the God and Goddess of the local temple.[87] The temple receives the offerings thousands of pilgrims. This is a centre which captivates tourists mainly due to its wonderful scenic settings.

Eruvadi

Eruvadi or Erwadi is a coastal village lying 8 kms South of Kilakkarai, 24 kms South of Ramanathapuram and 35 kms east of

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[85] S.C.Bhatt (Ed.), ***op.cit.,*** p.1216.
[86] H.R.Pate, ***op.cit.,*** p.362.
[87] ***Ibid.,*** pp.363-364.

Erwadi : Dargah of Sultan Ibrahim



Pottal Pudur : Kattubava Pallivasal



Kadaladi. There is a good black top motorable road from Kilakarai and special buses are run from Madurai on festival occasions. Erwadi is a corruption of ***Erupadi***. ***Erupadi*** in Tamil means ascending steps.[88] The tomb of Sultan Ibrahim is available here. The Dargah of Sultan Ibrahim, who came from Arabia via Cannanore is said to be about from 800 years old. The ***Sandhana koodu*** (sandal Car) Festival, which takes place during March/ April of each year is a notified festival and attracts about lakhs people mostly Hindus.[89] In this place the haunted persons are said to be cured. Leprosy and blindness are also said to be healed. A number of miracles are attributed to this place. Though it is a Muslim centre it attracts tourists and devotees from various quarters.

Kattubava Pallivasal

Kattubava Pallivasal, the mosque of forest father, is located about 26 Kms from Pudukkottai and near in Thirumayam. It is one of the old Islamic Monument, the dargah (tomb of a saint) of Syed Bava Fakruddin, who was the grand son of the celebrated saint Shahul Hameed (Wali) of Nagore. The monument belongs to the seventh century. According to the hagiology of the dargah, the saint while wandering in the forest in the area, tried to protect some Hindu women from the rubbers and died in the encounter and was entombed here. The present shrine containing the tomb of the saint has a big imposing in the Bijapur style of Islamic architecture. The pillars in the ***mandapam*** are in typical Dravidian style. The Thondaiman rulers of Pudukkottai, the Sethupathis of Ramanthapuram and the Nawabs of

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[88] T.Rajaram Rao, ***Ramnad Manual,*** Madras, 1993, p.172.
[89] ***Ibid***., pp.172-173.

Arcot have richly endowed to this dargah.[90] This is yet another Muslim pilgrim centre.

Pottal Pudur Dargah

The center of attraction of this place is the oldest dargah built around the year 1674. It is so regular that it attracts the Muslims, Hindus, and Christians as well. This has been built adopting Hindu temple pattern. If the prayers of the pilgrims are answered, they pay their offerings, through the dargah in large numbers during ***Kanthuri*** festival with great reverence. In this dargah, where the lebbais act as priest, customs almost similar to that of Hindus are followed in the rituals. Here holy ashes obtained from tamarind bark, ghee, and flower called ***narsa*** are distributed to its devotees. Sandal paste is prepared in a pot on a large scale during the time of the ***Kanthuri*** and is sent to the Hindu village of Ravanasamudram, from where it is brought back to this dargah with great pomp. This is offered to the Andover. Afterwards this sandal paste is distributed to the eagerly awaiting crowd without discrimination of caste, creed or religion. This stands as an example of communal harmony and secularism. This ***Dargah*** is considered as a pious and sacred one equal to the Nagore dargah.[91]

Overi

Overi (or) Uvari is a coastal village nearly 32 kms South of Tiruchendur in Tirunelveli district. It was once a reputed port in the early Pandya Kingdom. It was also known to the western countries

[90] J.Raja Mohamad, ***Art of Pudukkottai,*** Pudukkottai, 2003, pp.75-76.
[91] H.R.Pate, ***op.cit.***, p.322.

Nagore : Abdul Qadir Shahul Hameed Dargah



Velankanni : Virgin Mary Shrine



even during the period of King Solomon (1004 B.C).[92] In the Biblical literature this place is described. Here we find the famous St. Xavier Church in the seashore. The St. Xavier church belongs to 16th century A.D. It was, to begin with, a thatched shad where people used to congregate for worship. As the time passed by a seeing the increasing population Fr. Rayappar started constructing beautiful church in 1908. In 1917, when the new church reached the finishing stage, an unexpected natural calamity that took place caused the collapse of the roof of this church. Many conflicts and disturbances took place between the rival groups among the people of Uvari. Efforts of Father Antony Bernard succeeded in completing the construction of this church on 26 January 1929.[93]

Another church of St. Mary was under the control of Pastors of Goa Mission. In course of time, in 1903, this church was converted into a school. On important occasions as per the wishes of the people, festivals were conducted and prayers were offered to her. Due to sea erosion this old church got damaged. Therefore the people decided to construct a new church for which the foundation stone was laid down by Fr. Thomas in 1970, 25th January and that was finished on 1974.[94] This church, designed as a ship, is called ***Kappal*** Matha church.

At present Uvari is quite famous for the Siva temple. It is an old temple with ***Suyambulingam***. The temple is situated on the shore of the Bay of Bengal and the nearer of the sea add to its beauty. The temple of ***Suyambulinga*** is in the traditional native style of architecture. On the northern side of the temple is a separate shrine for

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[92] ***Old Testament,*** 19-22.
[93] Rev.Iruthaiyaraj (Ed.), ***Uvari Malar*** (Tamil), Uvari, 1987, pp.56-63.
[94] ***Ibid.***, pp.54-55 & 79.

the Devi. During the Tamil month of ***Vaikasi Visakam*** Festival is celebrated on a grand scale. On this day thousands of people from different parts of Tirunelveli and Kanniyakumari districts flock here to worship the Lord and to deliver their votive offerings.[95] Tourist visits both these places in large number. Another important religious tourist spot in the famous Muslim ***Athankarai Pallivasal***. This Durgah is situated on the right side of the main road from Uvari to Kanniyakumari.

Velankanni

Velankanni known as the ***Lourdes of the east*** is located on the Coramandel coast, is a beautiful beach with a shrine dedicated to Virgin Mary. She is venerated as ***Our Lady of Health*** and pilgrims of all faith throng this church. It is believed that Virgin Mary appeared before a shepherded boy at this place, seeking milk for infant Jesus. The shepherd boy who obliged was blessed and his pitcher of milk remained full always. A small thatched chapel was built here.[96]

At the end of the 16th century, Virgin Mary is said to have appeared again here before a lame boy and cured him. A church was built here after this incident. Devotees seeking care from various illness and diseases come here and offer candles in the shapes of various organs of the body. They take a holy dip at the beach and offer their hair is prayer.[97] This sacred place is visited by tourists and devotees even belonging to Hinduism. Hence its stands for religious harmony and religious toleration.

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[95] S.Padmanabhan, ***In and Around Kanniyakumari***, Nagercoil, 1970, pp.26-27.
[96] M.Devadass Ambrose, ***Shrine History of Velankanni,*** Tanjore, 2005, p.17.
[97] ***www.annaivelankanni shrine.net***.

Melmaruvathur

Melmaruvathur which came into prominence the last two decades ago is situated near Madurantagam. ***Macha Puranam*** a famous Tamil classic sings the fame of this holy place which is being considered holy for the past 2000 years. This is the place where 21 Siddhars, men as well as women, have their ***Jeeva Samadhis***. These Siddhar are said to belong to various religions. In this holy land, a lady Siddhar resides and blesses,[98] Melmaruvathur shot into fame because of the ***Arulmigu Adhiparasakthi Siddhar Peetam,*** where more than 2000 years ago was an old temple which is believed to have been worshipped by **Gandharwas.** This is referred to in ***Matsya Purana*** written in Tamil by Vadamalayappa Pillai. It is the ***Swayambu,*** which was in that place now worshipped in the ***Siddhar Peetam***. In course of time the old temple was ruined and covered by ant hills and there arose a neem tree. In 1966 the ***Swayambu*** was exposed consequent on the fall of the neem tree in a cyclone. The ***Adigalar***, who is said to have been Mother Goddess in the form of divine cobra in the ant hills was gifted to go into a trace and say ***Oracles*** which attracted a large gathering on those days.

The basic principle of this ***Peetam*** is "one mother, one race" i.e., there is no distinction between human beings on any basis. Here one belonging to any caste, religion or race can, without any restriction, enter into the sanctum sanctorum offer prayers and worship. This is the first prayer centre that gave

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[98] ***Aanmiga Guru, Arul Thiru Adigalar,*** Golden Jubilee Special Issue, Melmaruvathur, dated 3 March 1991, p.17.

priority to women to enter the sanctum sanctorum to decorate the deity to perform ***Aradhana, Abhisheka*** and ***Archana*** and even to participated in the ***yagas***. Several thousands of devotees assemble on festive occasions, like ***Aadipuram, Navarathiri, Thaipoosam, Chitra pournami, Adigala***r's birthday (March 3), Tamil and English new year days.[99] This unique centre is popular now.

Samayapuram

There are many abodes in Tamilnadu where Shakthi Worship is predominant. Arulmigu Mariamman Temple at Samayapuram is one among them. Samayapuram was also known by the names Kannanur, Kannapuram and Vikramapuram and Mahalipuram in ancient times. Kannanur in the olden days was the residing southern capital of Hoysala ruler Vira Someswara in the 13th Century. The tutelary tree (***sthala vriksha***) of this holy temple is vembu tree (neem tree). The (***Utsava murthy***) processional deity was being worshipped by Vijaya Ranga Chockanatha Nayak (1706-1732 AD), the Nayak king of Vijayanagar.[100] He built this temple during his reign. Important festivals of this temple are ***Thaipoosam*** (January - February), Flower sprinkling festival (***Poochoridal***) in ***Masi*** (February - March), ***Maham*** festival conducted in ***Panguni*** (March - April) and ***Panchaprakaram*** festival also known as ***Vaikasi*** festival in April - May. During these festivals, the people of the entire

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[99] Short Notes on Arulmigu Adhiparasakthi Siddhar Peedam at Melmaruvathur.

[100] K.Anbazhagan, ***Gazetteers of Tamilnadu, Tiruchirappalli District,*** Vol.I, Chennai, 1998, pp.1591-1592.

Tamilnadu through the Samayapuram temple.[101] It is a centre which depicts the continuation of the old Tamil tradition of Korravai worship.

Triplicane Parthasarathy Temple

Sri Parthasarathy temple in Triplicane is one of the 108 sacred centres of Vaishnavites. It was built during the 9th Century and the temple is dedicated to Krishna (Sri Venkata Krishnaswamy). Images of Alwars and all Acharyars are installed in this temple with their respective ***uthsava*** (Professional) images. From the stone inscriptions, it is seen that the present temple was built by a Pallava King about 779 - 830 AD.[102] The front ***gopuram*** and the structures etc., are believed to have been built by Sri Thondaiman Chakkaravarthi, a Pallava king. Renovations were effected by the Vijayanagar rulers. The most important festival is observed ***Vaikunda Ekadesi*** (20 days) in ***Margali*** month), floating festival in ***Masi*** for Seven days, ***Brahmothsavam*** in ***Chitrai*** month and the Car festival fall on Seventh days.[103] This temple is another centre of attraction to the devotees who visit the capital of Tamil Nadu, Chennai.

Sri Kapaleeswarar Temple, Mylapore

Mylapore, which is now a part of Madras city is an ancient town. Thiruvalluvar, the author of the famous ***Thirukkural*** known as ***Tamil Vedham*** who lived in the First century AD,

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[101] ***Ibid.***, p.1592.

[102] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Madras Districts, Series - 20, Parts XIII - A & B, p.30.

[103] ***Census of India, 1961,*** Temples of Madras State, Chingleput District and Madras City, Vol.IX, Part XI-D, Madras, 1965, pp.196-197.

lived at Mylapore. Saint Sambandar and Appar have composed songs mentioning the God at Mylapore as Sri Kapaleeswarar.[104] But the present temple does not contain any feature of the Dravidian style of architecture. The carvings in the pillars are poor specimens compared with those in some of the ancient temples. When there was an erosion of the sea about the close of the last century, there was a land slip in the Santhome Beach. It revealed carved stone pillars and broken stones of ***mandapam*** found only in Hindu temples. It is a historical fact that the Portuguese who visited India in the 16th century had one of their earliest settlement at Santhome, Mylapore. In those days they were very cruel and known for their iconoclastic tendencies. They razed some Hindu temples to the ground. It is probable that the other Mylapore temple referred to in the ***Thevaram*** hymns was built on sea shore and that it was destroyed by the Portuguese about the beginning of the 16th century.[105]

The Present temple was built about 300 years ago by Sri ***Maylai Mattu Muthaiappa Mudaliar*** and his heirs. He also dug a tank to the west of the temple.[106] As this area was originally an abandoned burial ground of the Muslims, the Nawab conferred on them the right of immersing the ***panchu*** or ***peeli*** on the last day of ***Muharram*** in the tank. The Muslims continue to enjoy this right even today. If the ***Muharram*** falls in the month of ***Panguni***, the ***Brahmohsavam*** is postponed till after the

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[104] R.K.Das, ***Temples of Tamilnad,*** Madras, 2001, pp.242-245.

[105] ***Census of India, 1981***, Tamil Nadu District Census Handbook, Madras, District, Series - 20, Part XIII - A & B, p.30.

[106] ***Census of India, 1961,*** Temples of Madras State, Chingleput District, and Madras City, Vol.IX, Part X-D, Madras, 1965, p.204.

completion of the former.[107] This is yet another captivating pilgrim tourist centre of the Madras city and stands for religious unity.

Sri Subramaniaswamy Temple (Tiruttani)

The Tiruttani temple in one of the Lord Subramania and also it is one of the six famous hill abodes of Lord Subramania and a well known temples in South India.[108] Lord Sri Subramania settled down at the top of Tiruttani hill after destroying Surapadma, the ***asura***. It is here the Lord married one of His consorts Valli, whom he brought from the nearby Vallimalai hills. The Valli's wedding festival is conducted on a grand scale on the eight day of ***Brahmothsavam***, which is celebrated in the month of ***Masi*** every year.[109]

The origin of the temple goes back to the pre-historic days. It is believed that it is at least four thousand years old. The rulers of Vijayanagar and Chandragiri and the Zamindars of Karvettinagar took a special interest in the temple and renovated it. The temples ***Sthalapuranam*** has been written both in Tamil and Sanskrit. The Tamil version known as ***Thanikaipuranam*** was written by Sri Kachiappa Munivar, the Sanskrit version is known as ***Kallargiri Mahathmiyam***. St. Arunagirinathar and St. Ramalingaswamy have composed here their immortal "***Thirupugazh***" and "***Thiruvarutpa***" respectively. Saints Appar, Sundarar and Manikavasagar had visited

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[107] ***Idem.***

[108] ***Census of India, 1981***, Tamil Nadu District Census Handbook, Chengalpattu District, Series 20, Part XIII-A, Madras, p.15.

[109] K.R.Das, ***op.cit.***, p.245.

Tiruttani : Subramanniaswamy Temple



Chidambaram : Nataraja Temple



this place.[110] This small town is also the birth place of Dr.S.Radakrishnan, a philosopher, statesmen and former President of India.[111]

Chidambaram

Chidambaram is famous for its ancient temple of Lord Nataraja. It built by the Cholas in the 9th Century to honour their patron deity, Shiva as Nataraja, the ***Lord of Dance***.[112] The temple has an unusual hut-like sanctum with a gold plated roof, tank and four ***gopuras***. The most interesting is the eastern ***gopura*** which features detailed sculptures of the 108 hand and feet movements (***karanos***) of ***Bharata Natiyam*** and considered a veritable encyclopedia of this classical temple dance.[113]

Lord Shiva is worshipped here in the form of ***Akasalingam*** and is therefore invisible. The temple is noted for its five ***sabhas*** and or halls known as ***Raja Sabha, Deva Sabha, Chit Sabha, Kanaka Sabha*** and ***Nritta Sabha***.[114] Each ***sabha*** is conceived for a special purpose. Of these, the ***Raja Sabha*** (Royal Hall), a beautiful thousand pillared hall, built as a venue for temple rituals and festivals. Many Chola kings were crowned here in the presence of the deity. In the central enclosure in the ***Deva Sabha*** (Divine Hall), where the temple bronzes are housed, and administrative functions are performed. The adjacent ***Nritya Sabha*** (Dance Hall), has a superb collection of sculptures, the

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[110] ***Census of India, 1961,*** Temples of Madras State, Chinglepat District and Madras City, Vol.IX, Part XI-D, Madras, 1965, p.37.

[111] ***Ibid.,*** p.38.

[112] Mahulita Mohapatra and others (Ed.), ***op.cit.,*** p.590.

[113] ***Idem.***

[114] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, South Arcot District, Series - 20, Part XIII -A, Madras,p.27.

finest being the ***Urdhra Tandava***. The ***Chit Sabha*** (Hall of Bliss), is the main sanctum, housing one of the five elemental lingas of Shiva, the ***akasha linga*** which represents either, the all pervading elements central to human existence. Finally, the fifth hall, in front of the ***Chit Sabha,*** is the ***Kanaka Sabha*** (Golden Hall), where is supposed to have performed his cosmic dance.[115]

The temple, which is differently known in religious literature as ***Chit Ambalam, Ponnambalam*** and ***Tillai Ambalam***, is associated with saint Manikka Vasagar who had the triumph of his life in defeating the Ceylonese Buddhists who attempted to overthrow the worship of Shiva. The saint is also said to have attained ***Nirvana*** or ***Mukthi*** at this place. Saints Triugnanasambandar, Appar, and Sundarar also worshipped this shrine and immortalized it in their sacred songs. The ***Arudra Darshanam*** (December - January) and ***Ani Thirunanjanam*** (June-July) are attended by a large number of people all over the state.[116] This is an exquisite pilgrim centre known for its artistic qualities.

Kumbakonam

Kumbakonam was the capital of Chola kings in 7th Century AD and is a well known pilgrim centre for both Saivates and Vaishnavates.[117] Sri Aidikumbeswaraswamy temple is an ancient shrine at Kumbakonam. The presiding deity of this temple is Lord Adi Kumbeswara and his consort is Sri Mangalambigai.

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[115] P.V.Jagadisa Ayyar, ***South Indian Shrines***, ***op.cit.,*** pp.204-206.

[116] ***Census of India, 1981,*** Tamil Nadu, District Census Handbook, South Arcot District, ***op.cit.,*** p.27.

[117] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Thanjavur District, Series, 20, Part XIII-A, p.33.

The other names of the deity are Amudha Kumbeswar and Amudesar. The temple was in existence even in the 7th Century AD, since Appar and Sambandar have praised this deity in their ***Thevaram***. It was built by a Chola king and the temple building itself would seem to have been extended and improved by the Nayak rulers.[118] A unique feature of this temple, depiction of twenty seven stars and twelve ***Rasis*** (Zodiac) signs carved on a single block of stone in the ***Navarathiri mandapam***.[119]

Another ancient shrine Sri Sarangapaniswamy temple is the most important Vaishnavite temple and was built more than a thousand years ago. Even though the exact age of the temple is not known, there is ample evidence to show that it was in existence during the period of early Alwars from the references made to it in their songs. Accordingly to the ***Sthalapuranam*** of the temple, the presiding deity is in the pose of briskly ringing up from his bed of ***Adi Sesha***, for giving ***dharshan*** to saint Thirumalisai Alwar. Seven Alwars namely Boodhathalwar, Poigai Alwar,Peyalwar, Thirumilisai Alwar, Nammalwar, Periyalwar and Andal along with Thirumangai Alwar have visited this shrine and composed verses extolling the presiding deity.[120]

The temple of Nagesvara, a fine example of early Chola architecture. The town's oldest temple contains a separate shrine for the Sun, who is said to have worshipped Shiva in this place,

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[118] ***Ibid.,*** pp.33-34.

[119] Madhulita Mohapatra and others (Ed.,), ***op.cit.,*** p.593.

[120] ***Census of India, 1961,*** Vol.IX, Madras State, District Census Handbook, Thanjavur, Vol.I, Madras, 1965, pp.61-62.

and to this day the rays of Sun are seen to fall on the central Linga on certain days of the year. An inscription which is dated in the third year Parakesarivarman (i.e. Aditya Karikala II), refers to a gift to one of the famous commentaries on the ***Purva Mimamsa Sutras*** which founded a new school of philosophy called ***Prabhakara mata***. The Telugu work "***Sakalurthasagara***" also mention of this ***Prabhakara***.[121]

Kumbakonam is also famous for the festivals celebrated throughout the year, the ***Makham*** festival in the month of ***Masi*** (February and March) is the important one. Once in 12 years the ***Mahamaham*** festival is celebrated when lakhs of pilgrims from far and neighboring towns congregate here.[122]

Tranquebar is a quiet, serene town of historical importance. Tourist can sense the glorious ambience of bygone Danish era. On 5th May, 1620, the Nayak ruler of this place granted permission to the king of Denmark, Christian IV, to set up a trading center for a monthly rent of Rs.3111. The agreement document made on a small gold sheet it still preserved in the International archives at Denmark. The Danes built the majestic Dansberg Fort, which made Tranquebar a prime trading spot, attracting the sea voyagers passing throughout the East Coast, into Tranquebar.[123]

The English later bought Tranquebar from the Dutch for Rs.12.5 lakhs in 1845 A.D. There are several reminders of the

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[121] P.V.Jagadisa Ayyar, ***op.cit.,*** pp.323-324.

[122] ***Census of India, 1961,*** Vol.IX, Madras State, District Census Handbook, Thanjavur, ***op.cit.,*** pp.61-62.

[123] ***www.tamilnadu tourism***.

Dinesh-British era today. The masilamaninathar temple here is an equally important monument.

Dansborg Fort

The Dansborg Museum is a fine piece of architecture which attracted a lot of ships travelling on the East Coast and made Tranquebar, a very prominent trading centre. The fort was converted into a Government inspection Bungalow after Independence. The fort which was dilapidated was taken over by the Tamil Nadu Archaeological Department and recently renovated in 2002. The fort now houses a museum exhibiting relics of the Danish era and is a popular tourist attraction.[124]

Masilamani Nathar Temple

This temple is the oldest monument to survive in Tranquebar. This was built by Maravarman Kulasekara Pandiyan in 1305 A.D. The Temple originally had three mandapams containing rich pieces of architecture and epigraphs. The ferocious tides and the salty air have taken their toll on the temple, which contains only the innermost mandapam now. The temple has been mentioned in hymns of Devaram.[125]

New Jerusalam Church

This beautiful church was built by Bartholomus ziegenbaig in 1718, following German architecture. It still retains its beauty today. Ziegenbaig was sent to Tranquebar by king

[124] ***Census of India, 1981***, Tamil Nadu District Census Handbook, Madras District, Series-20, Part XIII - A & B.
[125] ***Idem***.

Fredrick IV to render religious and spiritual services in India. He showed great interest in the Tamil language and mastered it. He has translated several books from Tamil to German. The church holds the graveyard of Ziegenbaig, who also set up the first printing press of India at Tranquebar.[126]

Tranquebar Gateway

This majestic arch was constructed during the Danish rule in the year 1792, near the Buckingham canal. The giant doors of gateway are made of teak wood with minute carvings. The monument is now preserved by the Archeological survey of India.[127] Thus there are many centres of tourist attraction of different types available in different parts of Tamil Nadu.

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[126] ***Ibid***.
[127] ***Ibid***.

CHAPTER III

SECULAR MONUMENTS OF TOURISM IMPORTANCE

Tamil Nadu is replete with innumerous secular monuments. They stand as a testimony to its varied culture and tradition, besides reflecting the most prominent historical events that had taken place in Tamil Nadu. Not only that, it preserves and show case to posterity, its secular character, which is unique to this level of secular tradition.

Gandhi Mandapam

A massive structure, known as the Gandhi Mandapam, in the Orissa style as seen at Bhuvaneswar has been constructed by the government of India to commemorate the immersion of the sacred ashes of the Father of the Nation, Mahatma Gandhi at the Cape in 1948.[1] The place where the ceremonial rites were performed before immersion into the sea, a big hall has been constructed. The particular spot, where the ashes were first kept is indicated by a statue of Mahatma Gandhi. The great engineering skill in the construction of the hall is that in the top of the roof, a hole has been made in such a way that, at mid-day on 2nd October, the birthday of Gandhi the sunrays fall exactly on the forehead of the statue, signifying thereby the emergence of light of independence by the selfless efforts of the Mahatma.[2]

Thiruvalluvar Statue

The twin sacred rocks in the sea off the coast of Kanniyakumari seem to have been meant only for Swami Vivekananda and the Tamil poet

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[1] T.G.S. Balaram Iyar, ***South Indian and Important Cities in North India,*** Madras, 1994, p.35.

[2] G.Krishnaswamy, ***Kanniyakumari,*** Kanniyakumari, 1997, p.4.

Kanniyakumari : Thiruvalluvar Statue



Panchalankurichi : Kattabomman Memorial



Thiruvalluvar. While one of the two rocks houses an impressive memorial for Swami Vivekananda and the other known as the minor rock which is likely to attract world attention as it houses a mammoth statue of Thiruvalluvar.[3] This memorial, built by the Government of Tamil Nadu, which would measure 133 feet is an architectural marvel. The dressed granite stones are assembled in an excellent way. The actual height of the statue in 95 feet and the pedestal starts from 38 feet (totally 133 feet) and both are built of granite stones. Its total weight including the pedestal is 1000 tons.

The Tamil poet Thiruvalluvar authored the famous work ***Thirukkural***, a masterpiece of Tamil Literature. The ***Thirukkural*** comprises 133 chapters and hence the height of statue is 133 feet with ten couplets each could be classified into three parts viz., ***Aram*** (***dharma***), ***porul*** (***artha***) and ***Inbam*** (***kama***). The Chief Minister of Tamil Nadu, M.Karunanithi showed much interest to erect this statute. By constructing this statue at here, he endeavoured to make Kanniyakumari as an International tourist centre.[4] These secular monuments are world renowned centres.

Ettaiyapuram

Ettaiyapuram in said to take its name from one Ettappa Nayaka, the traditional founder of the family. The place is said by the native historian of the family to have been founded in 1565 A.D. during the reign of Kumara Krishnappa Nayakar, the Nayak ruler of Madurai. Ettappa and

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[3] ***The Hindu***, "Focus on Kanniyakumari District", 8th May 1999, p.8.
[4] ***The Hindu,*** "Kanniyakumari", 1st January 2000, p.1.

Ettiaya are equivalent forms.[5] This is the birth place of the great revolutionary national poet Subramanya Bharathi who is ranked among the best Tamil poets of the modern Era. His patriotic poems were instrumental in arousing a strong feeling of nationalism when the freedom struggle had begun to gain intensity at the beginning of the 20th century. His home has now been converted into a memorial.[6] It is also protected monument under the Tamil Nadu ancient and Historical moments and Archaeological sites and Remains Act.[7] Umaru Pulavar ***Dhansha*** (Tomb) is also located here. Thus it is a centre of political as well as literary eminence.

Panchalankurichi

Panchalankurichi, a small but historical village, is 3kms from Ottapidaram. Panchalankurichi has a large mud fort. Being the headquarters of a Poligar, the whole ***palayam*** was called by this name. Panchalankurichi, ***panchala*** means anything pertaining to Panchala, the Doab country of Draupadi, the wife of the five Pandava brothers. Some person interested in the stories of ***Mahabaratha*** must have given the name to the place. Kurichi, the second portion of the name is one of the many Tamil words denoting a village in a forest or amongst the hills. From here the great warrior Kattabomman known as "Veera Pandia

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[5] R.Caldwell, ***A History of Tinnevelly*** (Reprint), New Delhi, 1982, 113.

[6] "Tamil Nadu Splendour of India", Department of Tourism Government of Tamil Nadu, Madras, 1993, p.99.

[7] Government Order, Ms. No.1425, Education, dated 4th August 1979.

Kattabomman" raised his voice against the British regime in the later half of the 18th century AD.[8]

The Kattabomman memorial Fort was constructed by the Government of Tamil Nadu, in 1974.While the original fort, now in ruins is under the protection of the Archaeological survey of India. Sri Devi Jakkammal Temple, the hereditary goddess of Kattabomman, is located near the fort. The cemeteries of British soldiers are seen near the fort. Within the memorial Hall, there are beautiful paintings on the walls depicting the heroic deeds of the Saga.[9] The tourists can get a good idea about the history of the momentous period from the monuments of this place.

Gandhi Museum

Gandhi Museum symbolises Gandhi's work and sacrifices made for the cause of Indian unity, communal harmony and National Independence struggle. One week after Gandhi's demise the Indian National Congress met in New Delhi on 6th February 1948. The main aim of the meeting was to try and find ways to perpetuate the memory of Gandhi and to carry on the work, which he had started to uplift the masses. Another aim was to create a National Trust in the memory of Gandhi to be called ***Gandhi Smarak Nithi*** or Gandhi Memorial Trust.[10] In order to implement the decision a eleven member committee was set up headed by Rajendra

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[8] S.Sivaramakrishnan, ***The First Patriot Varapandya, Kattabomman,*** Madras, 1980, pp.6-7.

[9] **Pamphlet**, "Tirunelveli - The Splendour of Tamil Nadu, Department of Tourism, Government of Tamil Nadu, Chennai, 1990.

[10] ***Gandhi Smarak Nidhi***, "Dead of Declaration of Trust and Regulations", New Delhi, 1951, p.1.

Madurai : Gandhi Museum



Chennai : Government Museum



Prasad, the then President of India. He made an appeal to the nation to help to enlarge the memorial fund. Within one year, the total collection was amounted to Rs.10,98,29,106.95.[11] With this amount Gandhi Samarak Nidhi was formed on 15th April 1949 and subsequently a trust was created. The memorial trust authorized to start Gandhi memorial museums at Rajghat, Wardha and Madurai respectively.[12]

Kala Sahebkalekar, the Director of the ***Sangrahalaya*** committee visited Madurai on 21st August 1954 and finalised the Mangammal Palace at Tamukkam to install the museum. K.Kamaraj, the then chief minister of Tamil Nadu state government, gave his approval to construct the museum at Mangammal Palace with the surrounding land of Tamukkam. The construction came to completion in 1958, and Jawaharlal Nehru the then Prime minister of India inaugurated the Gandhi Memorial Museum at Madurai on 15th April 1959.[13] A government museum is also situated with in the Gandhi Museum complex. It was established during the 5th world Tamil Conference, which was held in January 1981.[14] Thus Kudal i.e. Madurai, a renowned city of temples also became a centre of significant historical monuments which offered the becoming of this place as a popular centre of tourist attraction.

The Fort Museum

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[11] ***Gandhi Smarak Nidhi,*** "In Memory of Mahatma Gandhi", New Delhi, 1976, p.1.

[12] ***Report of Activities of all Sengrahalayas upto 1958,*** Correspondence file, Madurai, Gandhi Museum, No.VIII, p.1.

[13] Information Stone Found on the Front Portion Entrance of the Gandhi Museum, Madurai, 15th April 1959.

[14] **Pamphlet**: Gandhi Memorial Museum", Madurai, 2000.

The Fort Museum within the St. George Fort at Chennai is a treasure house of history, housing fascinating exhibits that narrate much of the story of the East India Company's activities in the South. It was built in the 1780's. The sections devoted to armour, costumes, coins, medals a painting of King George III and Queen Charlotte, and Chinaware are of special interest. Old parchment letters and manuscripts connected with the Fort are preserved there.[15] It is also another centre of tourist attraction in Chennai, known for its beaches, palaces of the Nawab of Arcot etc.

National art Gallery and Government Museum

The National Art Gallery is located in the Pantheon Complex and it was built before 1789. The building itself is a fine specimen of the Indo-Saracenic style of Architecture. It constrains an impressive collection of old paintings and modern art. There are also some rare paintings in the Rajput, Moghul and 17th century Deccani Art. There are displays of bronzes belonging to the 10th and 13th centuries and Indian handicrafts from the 11th and 12th centuries.[16]

Next to the National Art Gallery is the Government Museum established in 1851. This museum boasts of an interesting collection of objects, has the national history, comparative anatomy and antiquities. Among its notable collections is a section

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[15] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Madras District, Series - 20, Parts XIII - A & B, p.31.

[16] "Tamil Nadu Splendour of India" Government of Tamil Nadu Publication, Chennai, 1993, pp.26-27.

Chennai : Anna Square



Chennai : M.G.R Square



containing rare second century sculptures recovered from the site of the Buddhist stupa at Amaravathi. There are also fine specimens of sculptures belonging to the periods of early rulers such as the Pallavas, the Cholas and the Pandyas. The Bronze collection at the museum is perhaps the best found anywhere in the country due to its richness and variety.[17]

Anna and M.G.R. Memorial Tombs

Marina beach is the pride of the tourist spots at Madras. It is the second longest beach in the world. Anna square lies at the northern end of the Marina beach, where C.N. Annadurai known as Anna and M.G.Ramachandran (People called MGR) ***Samathis*** (Tomb) are available. They are memorials of two former Chief Ministers of the Tamil Nadu state. They are located in the centre of a beautiful park, the entrance of which have a spectacular arches. They attract thousands of people regularly.[18] They too serve as centres of tourist attraction now along with the added attraction of the Marina Beach.

Sriperumpudur

Sriperumpudur, one of the religious and historical centres of Tamil Nadu is the birth place of the great Vaisanavite, philosopher, Ramanuja born in 1017 AD.[19] A temple was built here

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[17] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Madras District, Series - 20, Parts XIII A & B, p.31.

[18] ***www. tamilnadutourism.org***.

[19] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Chengalpattu

Sri Perumbudur : Rajiv Gandhi Memorial



Chennai : Valluvar Kottam



District, Series-20, Part XII - A, p.15.

for Adikesava Perumal which is the presiding deity along with Sri Ramanujar. The temple was built by Vijayanagar Kings. Since 24 May 1991, Sri Perumpudur becomes a memorable name throughout the country after the assassination of the late Prime Minister Rajiv Gandhi.[20] A memorial is built at this spot where hundreds of people pay visit every day. On the anniversary, thousands of people pay homage to the departed leader. This is an unique tourist centre having political, secular and religious monuments.

Valluvar Kottam

The ***Valluvar Kottam*** is a memorial to Thirvalluvar, the author of Thirukkural. The ***Kottam*** comprises a shrine, with a statue of Thiruvalluvar installed there along with a large auditorium. The shrine partly built in stone and partly in concrete has been fashioned after the temple car of Thiruvarur. The auditorium has been built with grid type roofing to eliminate pillar support for its 64 metres length and 30 meters width. The auditorium is said to be one of the biggest in Asia. ***Valluvar Kottam*** combines the latest in engineering techniques with the traditional skill of he sculptures.[21] As it is a monument for an eminent Tamil poet, the structural plan captivates the attention of the tourists.

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[20] K.S.K. Velmani (ed.,) ***Kanchipuram, District Gazetteer,*** Madras, 2001, p.1751.

[21] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Madras, District, Series - 20, Part XIII - A & B, p.31.

Fort St. George

The first factory within the fortified enclosure was completed on St. George’s Day, 23 April 1640 and was named as Fort St. George. This was the East India Company’s Principal settlement until 1774 A.D., when Calcutta, now Kolkatta, was declared as the seat of the government.[22] It also served as a trading centre of the British East India Company, and in due course became a strong hold of British power in India and stands today as an important monument for the visitors to commemorate the British era. With in the Fort there are the old barracks, the original officer's quarters and two houses of historical interest. Among them one was occupied by Robert Clive and the other by Col. Wellesley. the two stalwarts who founded and enlarged the British possessions in India. Today a part of the Fort is used to accommodate both the House of the Legislature and the Secretariat of the Government of Tamil Nadu and is as much a hive of political activity as it was centuries ago. The flag staff near the eastern gate is the tallest in India.[23] This fort of political significance comprises of an archives as well as museum. Hence it is an attractive tourist spot in the capital city of Tamil Nadu.

St. Mary’s Church

St. Mary’s church was built between 1678 A.D. and 1680 A.D. within the Fort St. George by Streynsham Master, the then

[22] Madhulita Mohapatra and others (Ed.), ***op..cit.,*** p.560.

[23] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Madras District, Series - 20, Parts XIII - A 7 B., p.30.

Governor of Madras.[24] It is also to be considered as a historical monument for various reasons. It is the first Christian church built by the English in India. The large painting of the ***Last Supper*** above the alter, supposed to have been done by a disciple of Raphael, is the most captivating and inspiring piece of art. According to the legend, the painting was brought to Madras from Pondicherry after the British captured that place in 1761.[25] Robert Clive was married to Margaret Maskalyne in this church in 1753.[26] This monumental church also adores the Fort St. George, Chennai.

Vivekananda Rock Memorial

This rock memorial located at Cape Comorin is dedicated to Swami Vivekananda, the greatest social reformer, saint and one of the illustrious sons of Modern India. Swami Vivekananda was supposed to have mediated on the rock where the memorial stands today at the end of the year 1892 before his departure to Chicago to participate in the World Religious Conference held in 1893. An impressive memorial to Swami Vivekananda has been erected on a rock situated some 200 meters offshore. V.V.Giri, the President of India, inaugurated the memorial on 2nd September 1970.[27] It is an Indian architectural masterpiece. The entire memorial ***mandapam*** is similar to that of Sri Ramakrishna Temple located at Belur and

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[24] Madhulita Mohapatra and others (ed.), ***op.cit.,*** p.560.

[25] ***Census of India 1981,*** Tamil Nadu District Census Handbook, Madras District, Series - 20, Parts XIII, A & B., pp.30-31.

[26] ***Ibid.***, p.31.

[27] M.Gopalakrishnan, ***Tamil Nadu District Gazetters,*** Kannniyakumari, Madras, 1995, p.1175.

Kanniyakumari : Swami Vivekananda Rock Memorial



Poompuhar



the entrance is designed on the models of Ajana and Ellora cave temple style. Below the dome, in the main hall there is a life-size bronze statue of Vivekananda standing in ***parivrajak*** posture. Adjoining the main hall is the ***Dhyana mandapam***, (Hall of meditation) where devotees can sit and mediate in a calm atmosphere.

The rock on which the memorial stands has a Puranic tradition, and it is known as the ***Shripada Parai***. In Tamil it means the rock that has been blessed by the feet on the Goddess. On this rock there is a small projection resembling the human foot, which has been revered as a symbol of the ***Shripadam***. According to a legend, it was on this rock, the Goddess Kanniya did Her penance. The special significance and sanctity attached to this rock might have prompted Swami Vivekananda, an ardent devotee of Kali / Durga, to venture across the sea for his long meditation amidst the everlasting curious music of the rippling waves of the seas. Through the ferry services 844185 domestic tourists and 4683 foreign tourists visited to this rock memorial in 2003.[28] This monument dedicated to a saint is a marvellous depiction of India to the world.

Manora

Manora fort is located in the village Sethubaba Chattiram near Cuddalore. The fort facing the Bay of Bengal, is an eight storied victory tower built by the Maharaja Serfoji, the then ruler of

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[28] Department of Tourism, Government of Madras, Tamil Nadu, 2001.

Thanjavur, in 1814 A.D. to commemorate, the victory of the British over Nepoleon Bonaparte in the battle of Waterloo. This place is presently under the care of the Central Archaeological Department as a protected monument.[29]

Poompuhar

Poompuhar, which was in the historical times known as Kaveripoompattinam was the capital of the Imperial Chola kings.[30] It was also a important sea port of the Chola kingdom. The original city port was submerged in the sea and at present there is only a small village. It is a sacred bathing place, being the confluence of the river Cauvery with the sea. The place is also the birth place of sain Pattinathar, the poet and Kovalan and Kannagi the hero and heroine of ***Cilappatikaram***. This place also mention various Tamil Literature like ***Ahananuru*** and ***Purananuru***.[31] The temple of Pallavaneeswara, immortalised by the hymns of saint Sambandar is situated here.

Excavation at Poompuhar, which has been progress from 1910 has revealed several beautiful structures and things. A Buddha Vihar, Buddha ***Padam*** or feet and various holy symbols like the ***Poornakumbam*** and ***Swastika*** were unearthed. Roman coins also excavated and it suggest trade relations with Rome. As a

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[29] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Thanjavur District, Series - 20, Part XIII-A, p.36.

[30] ***www. tamilnadu tourism. org***.

[31] ***Census of India, 1981,*** Tamil Nadu District Census Handbook, Tanjore District, Series 20, Part XIII-A, p.37.

remembrance, the ancient glory of the place has been reviewed, renovated and several monument erected, by the Government of Tamil Nadu, based on the evidences collected from excavations.[32]

An art gallery depicting scenes from the Tamil Epic, ***Cilappathikaram***. Kannagi and Kovalan was opened in 1972. Monuments on the ***Nedungal Mandram***, the ***Pavai Mandram***, the ***Elango Mandram*** and the ***Kotrappandal*** are also at display in this art gallery.[33]

The Thanjavur art gallery, Saraswathi Mahal Library, palace and Sivaganga garden-all at Thanjavur, are a few secular monuments of great value. The Tirumalai Nayak Mahal at Madurai, the Dindigul fort, the Damsites at Sattanur, Manimuthar, Vaigai etc., are certain secular tourist spots available in Tamil Nadu. The Thirumeyyam fort of Kilavan Sethupathy, the Senji fort of Desingu Rajan, the Namakkal fort etc are also standing monuments of tourist importance in Tamil Nadu. So it is acknowledged that Tamil Nadu is a repository of number of secular monuments, which are attractive centres of tourist value. The different kinds of sanctuaries available in different parts of Tamil Nadu too serve as centres of tourist attraction. Thus it will be no wrong to treat the Tamil country as a Tourists' paradise.

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[32] ***Ibid.,*** p.38.

[33] ***Census of India, 1981,*** Tamil Nadu District Census handbook, Tanjore District, ***op.cit.,*** p.37.

CHAPTER IV

FAIRS AND FESTIVALS IN TAMIL NADU

Fairs, festivals, ceremonies, celebrations and rituals are aspects which assist the preservation of customs. They assist the society to be self conscious, united, purposive, and prosperous and progressive. By fairs and festivals unity and integration could be achieved among the people of different components of a society. On the basis of religion and principles behind them they are to be understood to estimate the cultural heritage of India. Fairs, festivals and rituals pave the way for the introduction of customary practices. They are as sacred as the religion itself. They stand for ceremonies and observations. The people have the staunch and unshakable faith over the adoption of specific rituals which will bring about marvelous results in this materialistic world. To gain the grace of God by way of appeasing him the people conduct various rituals and festivals. Every individual observes rituals and participate in fairs and festivals with the belief that they will do him good. They are also tradition-oriented. Intense devotion towards deities and religion paved the way for the conduct of rituals and festivals. So many rituals are included in the day to day life of the individuals as observances of religious practices. "Any amount of bodily discomfort and suffering would be put up with to satisfy the requirements, imposed upon the observers of the customs, rites and ceremonies and that too gladly, patiently and calmly". From time immemorial the Hindus have undertaken various auspicious ventures which form the basis for rituals and festivals. Being a

land of religious devotion and beliefs India is also known for its festivals. Due to the availability of different kinds of religions varieties of festivals are celebrated by every religion during different periods.

The festivals are significant because they bring people of various sects, castes and classes nearer to each other. They bring unity and solidarity amidst multifarious diversities. They make the people to be happy. "They bring fun and laughter and good feeling to people whose lives might otherwise be drab and dull and they remind people, year after year, of a special event or happening something that might otherwise be forgotten as the years go by". Without any exception people of all religious orders celebrate various festivals according to their tastes and conveniences. It must be remembered that fasting and feasts are also associated with the festivals. In addition to that it is evident that festivals have caused the introduction of specific ceremonies, customs and traditions. The Hindus, Christians, Muslims, Buddhists, Parsees and others have their own religious festivals. They celebrate them according to the principles of their own religious faiths. Without any deviation that are celebrated in a particular month in auspicious and appropriate days.

The festivals in India manifest the living force pulsating in its culture. The Indian mind carved out three categories of festivals. They are ***Vrata, Parva*** and ***Tyohars***. The first being essentially an occasion to fast, the second one is the commemoration of the sanctity of notable events and the third

one is a sheer celebration. Mahatma Gandhi divided these overlapping of Indian festivals in two categories as ***Kamya*** and ***Nitya***; the first pre–supposing special desire and the latter having no desires but love and devotion. The festivals of India enshrine and keep alive men and ideals that have left their impression over the history of the race. A survey of festivals celebrated by various communities in different parts of the country would require a considerable volume. Therefore, the most important festivals of Tamil Nadu, which represent each community and almost every region of Tamil Nadu, are being described in this chapter.

Tamil Nadu has perhaps the largest number of religious celebrations every year. Most of the temple festivals take place during September – October and in the post-harvest months of March – June. The duration of each festival is from three to ten days more. The main deity is draped in colorful bright costumes and adorned with valuable and rare items of jewellery of the distant past. The deity is mounted on specially constructed mounts called '***Vahanams***' and taken round the temple in processions.

Tamil Nadu is a land of temples. The temples and festivals go together. Festivals are not only religious occasions but also cultural and commercial land marks. They are part of the life of the people. They help family re-unions. People meet at festivals which are designed to ensure individual happiness commingled with social joy and domestic éclat. At ***Ekadasi*** and ***Skanda***

Shasthi festivals, devotees undertake constant fasting. All the other Hindu festivals are occasions of great feasting.

The seasons of the Tamils are called ***Kar, Kuthir, Munpani, Pinpani, Ilavenil*** and ***Mudhuvenil***. Each of them have two month duration and they denote the cloudy, rainy and chill weather respectively.

The year is also divided into two periods of six months each 1) ***Uttarayanam***, the period of longer days and shorter nights (mid January to Mid July) and 2) ***Dakshinayanam***, the period of shorter days, longer nights and inclement weather (mid July to mid January). The first is the chosen period for festivities. The second is generally avoided for them. In the beginning of the ***Dakshinayam***, spiritual heads and monks observe ***Chaturmasya*** halting at a particular place, preaching and practicing a life of intense devotion and meditation. The festivals are divided into three categories i.e., Religious festivals, Temple festivals and Central festivals and such aspects are described in detail in this chapter.

Religious Festivals

Religious festivals are divided based on thee major religion in Tamil Nadu-Hindu festivals, Muslims festivals and Christian festivals.

HINDU FESTIVALS

Pongal Festival

In the month of January, on the first day of the Tamil month **Thai** (January 14th or 15th), Tamils celebrate ***Pongal.*** This is their most significant festival and is now often called ***Tamizhar Tirunal*** or the festival of the Tamils. After a good harvest, people celebrate ***pongal*** as thanks giving to the Sun God.[1] It is celebrated for four days. On the first day, ***Bhogi***, houses are cleaned and white washed and all unwanted things are burnt in bonfires that burn through the night. This also symbolizes the destruction of evil and the ushering in of the good. It was celebrated last days of Tamil month ***Markazhi***.[2] On the second day is called ***Surya Pongal*** (Pongal of the Sun). In ***Pongal***, people wear new clothes and worship the Sun God with offering a sweet ***pongal*** (a dish of boiled rice and pulses mixed with Jaggery),[3] sugarcane and turmeric. In rural areas, the worship is held out in the open and the ***Pongal*** is cooked on open fires in new clay pots. In city homes, the worship is held inside, facing east, where the sun's rays fall on the floor and usually involved a new metal utensil and the gas stove. This occasion is called ***Makara Sankranti*** in rest Tamils.[4]

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[1] P.V.Jagadisa Ayyar, ***South Indian Festivals,*** New Delhi, 1982, pp.8-9.
[2] S.Muthiah, (ed.), ***At Home, In Madras - A Hand Book,*** Madras, 1995, pp.80-81.
[3] ***Encyclopaedia Britannica,*** Vol.19, Chicago, 1768, p.128.
[4] S.Muthiah, (ed.), ***op.cit.,*** p.81.

Pongal Festival



Alanganallur Jallikattu



On the third day, ***Mattu Pongal*** is celebrated to venerate the cattle and to worship them.[5] This is specially significant in villages where cattle are not only wealth but provide sustenance to the family with their milk or their labour. The cattle are bathed, their horns are brightly painted and they are garlanded. Turmeric and vermilion are applied to their foreheads; they are ritually worshipped and given pongal, sugarcane and other choice food to eat. On the ***Mattu Pongal*** day, ***Eru taluvudal*** or ***manju virattu*** games are held in several villages in and south of Madurai, in Tamil Nadu. These "fights" are called ***Manju virattu*** (in which the bull is chased over a long stretch and subdued) and ***Jallikattu*** (in which the bull is subdued in confined space),[6] the triumphant young men who participate in them, return with whatever is draped on the bulls-dhotis, banknote garlands, or gold coin/Necklaces. In Madurai District, ***Jallikattu*** is conducted at Alanganallur, Paravai, Avaniyapuram, Vadippatti and many places. But Alanganallur a village near Madurai, is world famous for its bull fight.[7] Many young men get hurt in this valorous sport; sometimes even members of the audience get gored. Tourists are coming from abroad to see the race.

Rekla race or Bullock cart race is held on 17th of January on the Madurai Melur Road. Crowds gather to see the exciting race of the bullocks. Sheep fighting and cock fighting are also conducted by the Tamil Nadu Tourism Development Corporation

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[5] Abbe Dubais, ***Hindu Customs, Manners and Ceremonies***, New Delhi, 2001, pp.510-514.

[6] S.Muthiah, (ed.), ***op.cit.***, p.81.

[7] "Martial Arts of Tamil Nadu - India", Department of Tourism, Government of Tamil Nadu, Chennai, 1994.

every year during the time of Pongal festival.[8] Sheep are allowed for dual fight and while they are fighting, they should not turn their backs lest. They are treated as losers. The master of winner sheep takes the money. In cock fighting, the cocks are being trained for fighting purpose. A small knife is tied at every cock's leg while they are fighting if any one sustains injuries and fall down, it is declared a defeated one. The wounded cock is taken by winner as his prize.[9]

The day after ***Mattu Pongal*** is called **Kaanum Pongal** (literally, "seeing" ***pongal***). On this day, families go on picnics, visit relatives and generally take in the sights. During Pongal festivities, almost everything else comes to a halt because it is the State holiday for four days.[10]

Thaipoosam, full-moon day in the Tamil month of Thai, is celebrated in Palani, Madurai, Tiruchendur, Thirupparankundram, Swamimalai, and all Saivaite temples. In Palani the devotees as a vow carry miniature ***Kavadis*** and the temple car is dragged and also the silver ***Ratha*** is drawn round the town temple in ***Thai poosam*** day.[11] In Madurai, the image of God and Goddesses of Lord Sundareswarar and Meenakshi are floated on a raft round the ***Vandiyur Teppakulam***(Tank) twice in the morning and one in the evening. This festival was started by

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[8] 'Madurai - A Nector City", Department of Tourism, Government of Tamil Nadu, Madras, 1996.

[9] "Festivals of Tamil Nadu, India", (From January to December)", Department of Tourism, Government of Tamil Nadu, Madras, 2000.

[10] S.Muthiah, (ed.), ***op.cit***., p.81.

[11] R.K.Das, ***Temples of Tamilnad***, Mumbai, 2001, p.97.

Tirumalai Nayakkar after he built the ***Teppakulam.*** It is celebrated to commemorate the anniversary of his birthday.[12] Another important festival in Tamil month of ***Thai*** is ***Thai Amavasai Festival*** is arranged at Kaveripoompattinam, Vanagiri and Poompuhar in Thanjavur district, for the period of three days commencing one day before the ***amavasai*** day and ending one day after the ***amavasai*** day.[13]

The beginning of the month of ***Adi*** (mid-July) is the start of the festival season in earnest. All the Fridays of this month are considered especially auspicious and thousands of devotees visit Sakthi temples on these days. ***Adi Perukku***, which occurs on the 18th day of the month ***Adi*** is a celebration of the first flood of water in the river Kaveri, which feeds Thanjavur district, the rice bowl of the state. Rural families, all along the banks of the sacred Kaveri, worship the river, set afloat little lamps on it and picnic on the river banks.[14]

Adi Amavasai festival also is celebrated at Kaveripoompattinam, Vanagiri and Poompuhar, Thanjavur district for the period of three days commending one day before the ***amavasai*** day and ending one day after the ***amavasai*** day in the month of ***Adi*** Every year.[15]

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[12] W.Francis, ***Madura Gazetteer***, Madras, 2000, p.35.
[13] G.O.Ms.No.210, Health and Family Welfare, 6th February 1979.
[14] S.Muthiah, (ed.), ***op.cit.***, p.82.
[15] G.O.Ms. No.210, Health and Family Welfare, 6th February, 1979.

Mahasivaratri Festival

Mahasivaratri is another Hindu festival observed by the Saivites on the night of the fourteenth day of the dark half in the month of ***Masi*** in Tamil, corresponding to the English months of February-March. It is observed in honour of Siva.[16] The action of the men, who fasted and offered sacrifice to the ***lingam*** during the night consecrated to Siva is treated as a meritorious one. It is believed that such actions will be offered a honoured and respectable place in ***Kailasa*** i.e., heaven. This feast of ***Sivaratri*** or night of Siva is having a legendary story behind it.[17] "In commemoration of the fortunate 'loya', the devotees of Siva spend the night and the proceeding day in fasting and without sleep, entirely observed in worshipping God, in offering sacrifices and presenting him with the better leaves of the Margosa tree as ***neivedhya*** which they after words eat." So it is evident that both Siva and Vishnu are worshipped in an identical fashion in the form of festivals of night.

The temples considered specially holy for the worship of Iswara on Maha Sivaratri nights are those at Tiruvaikavur near Papanasam in the Tanjore District, Omampuliyur near ***Vaithisvarankoil*** in the South Arcot District, Srisailam[18] and Kalahasti in the District of Kurnool (A.P).

On the west wall of the central shrine in the Ratnachaleswara temple at Ratnagiri, Thiruchirappalli district, there is a record[19] of

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[16] P.V.Jegadisa Ayyar, ***op.cit.,*** p.37.

[17] Abbe Dubois, ***op.cit.,*** pp.707-708.

[18] P.V.Jagadisa Ayyar, ***op.cit***., p.40.

[19] ***Inscription of Madras Presidency***, No.87, Vol.III, Government of Madras, 1919, p.1519; ***A.R.E.***, 155 of 1914.

Chola King Rajaraja III making a gift of 1000 ***kasus*** for the expenses incurred on the ***Sivaratri*** day.

In the temple of Nagesvaraswami at Vijayamangalam, Coimbatore District, there is a record,[20] of Virarajendra (1207-1252 A.D.) making offering and gifting 90 lamps on the day of ***Sivaratri*** in the 14th year of their reign.

On the doorpost of the entrance into the Tambrattiamman temple at Solamadevi, Coimbatore district, there is a record [21] datable to 24th regnal year of Vikrama Chola (1005-1045 A.D.) which mentions a gift of money for ***Sivaratri*** festival to be observed at the temple of Rajaraja-Iswaram-Udaiyar in Kadappadi alias Virasolapuram.

Tamil New year Day

Tamil New Year's day or ***Varushapirappu*** as it is called is celebrated on the first day of the Tamil month of Chitrai, which falls in April.[22] While the Keralites celebrate it as ***Chitrai Visu*** the Tamilians celebrate the New Year with a grand feast. Though the feast has several delegacies, an important dish is a mixture of neem flowers and jaggery of bitter and sweet taste signifying that the year ahead may contain both enjoyable and distasteful events which have to be taken in the stride. All Hindus visit the temples on this day, where special ***Poojas*** are offered.

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[20] ***Inscription of Madras Presidency***, No.236, Vol.I, Government of Madras, 1919, p.544; ***A.R.E.,*** 584 of 1905.

[21] ***Inscription of Madras Presidency***, No.490, Vol.I, Government of Madras, 1919, p.573; Madras Epigraphical Department Annual Report, No. 242 of 1909.

[22] ***www.tamilnadutourism.org***.

Pillayar Chaturthi

In the month of ***Avani*** (August-September) ***Ganapathi*** or ***Pillaiyar***, the elephant headed God, is worshipped in a festival called ***Pillayar Chaturthi***. While in states such as Maharashtra and Karnataka this festival is conducted on a massive public scale. In Tamil Nadu it has traditionally been a private celebration. Each family gets its own small idol of Pillaiyar in clay, adorns it with flowers and ***arugampul*** (a kind of grass) and worships it with offering of rice sweet called ***mothakam*** or ***Kozhukattai***. On the following day the clay idol is dropped into a well or waterway or the sea. Of late, following the North Indian trend, massive idols of Ganapathi are being worshipped in public places in Madras and other cities of Tamil Nadu and these are taken out in procession, after several days of worship to be immersed in the sea, tank or river. It is hard now to remember that when the British banned public assemblies in 1894, Ganapathi as we know it today was Lokmanya Bal Gangadhara Tilak's way of spreading freedom message through a legitimate religious festivals.[23]

Gokulashtami

Following close on the heels of ***Pillayar Chaturthi*** comes ***Gokulashtami,*** known as ***Janmashtami*** elsewhere in the country. This is a celebration of the birth of Lord Krishna.[24] It was observed on the eighth lunar day in the dark fortnight of the Tamil month of Avani (August & September). The festive day is

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[23] Lavkush Mishra, ***Cultural Tourism in India,*** New Delhi, 1999, p.194.
[24] ***Idem***.

Vinayaka Chaturthi Festival



Navarathri



known by different names, some call in ***Krishna Jayanthi*** day. A few call it ***Janma Asthami*** day, while a many of the people call as ***Gokula Ashtami*** and ***Shri Jayanthi***.[25] Women draw tiny baby feet with wet rice flour from the entrances of their homes to their ***puja*** rooms to signify the arrival of the divine child. A great variety of sweets and snacks are offered to the deity along with freshly churned butter, curd and milk.

Navarathri

The next major festival, which arrives either in September or early October, is ***Navarathri,*** which is called ***Dussehra*** elsewhere in the country. This is a nine day festival in which the goddess, in all her forms, is worshipped.[26] On the first three days, she is worshipped as Durga, on the next three as Lakshmi and on the last three as Saraswathi. The last day of ***Navarathri*** is celebrated as ***Ayudha Puja*** (the ***Puja*** of implements), when all machines, roles, implements and books are worshipped both at home and at place of work.

Ayudha Puja day[27] is traditionally known as Saraswathi Puja day in homes and on this day books and musical instruments are placed before the Goddess of Learning, a ***puja*** is performed and Her blessings are sought. The day following ***Saraswathi Puja*** is called ***Vijayadasami***. It is customary that children begin their education on this day or art is commenced or any new business or industrial venture started.

[25] P.V.Jagadisa Ayyar, ***op.cit.,*** p.100.
[26] Lavkush Mishra, ***op.cit.***, p.194.
[27] M.P.Bezbaruah, (ed.), ***Fair and Festivals of India***, Vol.II, 2003, p.342.

One special way in which Tamils celebrate ***Navarathri*** is the **golu** or display of dolls. Wooden steps are erected in each household and these are covered with cloth or coloured paper. On the steps are displayed a multitude of clay, peppier mache, wood and plastic dolls, usually representing deities. ***Kolus*** are arranged even in the major temples, and devotes flock to see them. Nowadays, the ***Kolu*** has become a social occasion. The guest is merely expected to visit the house, admire the ***golu***, sing devotional songs, if able, and leave a few minutes, when she is given ***sundal*** (boiled pulses), petal leaves and coconuts.

Deepavali

Navarathri is followed, in late October or early November, by ***Deepavali*** (The festival of lights).[28] There is a considerable difference between the ways this festival is celebrated. In North India, where it is called ***Diwali***, and in Tamil Nadu, it is even celebrated for a different reason. In North India, ***Diwali*** is considered auspicious to Lakshmi, the Goddess of wealth, and is also a celebration of the return of the epic hero, Rama, to Ayodhya after 14 years of exile in the forest.[29] Tamils celebrate ***Deepavali*** to mark the destruction of the demon ***Narakasura*** by Lord Krishna. A dying and penitent Naraka asked Krishna for the boon that his death anniversary should be celebrated as a joyous festival forever afterwards. Thus it is a pan Indian festival.

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[28] Lavkush Mishra, ***op.cit.,*** p.197
[29] P.V.Jegadisa Ayyar, ***op.cit.,*** p.145.

Karthikai Deepam

Karthikai Deepam is celebrated on the full moon day in the Tamil month of ***Karthikai*** (November-December).[30] During this festival a lovely display of clay or brass lamps is arranged both in temples and in homes. This is a festival of great beauty, sacred to Siva. In Tirvannamalai, where Siva is supposed to have revealed himself as a column of fire, a great ***Jyoti*** (light) is lit on the hilltop above the temple, in the evening on this day.[31] ***Karthikai Deepam*** also celebrated at Tirupparankundram and devotees gather in their thousands to see this flame. The other important places for the observance of ***Karthikai Deepam*** festivals or ***Karthikai Viratam*** are Tiruchengodu, Palani, Vedaranyam and Tiruchendur.[32] In almost all the Murugan shrines of Tamil Nadu this festival is celebrated.

On the north wall of the central shrine in the Kalahastisvara temple at Kalahasti,[33] there is a record relating the 12th year of the Chola King, Rajendra Choladeva I (1011–1043 A.D) mentioning a gift of Gold for celebrating the festival of ***Kritika-dipa*** (***Kartikai Deepam***). Thus it was a festival of light.

MUSLIM FESTIVALS

The two most important festivals among Muslims are ***Ramzan*** (***Id-ul-fitr***) and ***Bakrid*** (***Id-ul-zulha***). The former is celebrated after fasting for thirty days; each day the fast commences from well before dawn and lasts till dusk, during which period nothing is eaten or drunk,

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[30] S.Muthiah, ***op.cit***., p.84.
[31] P.V.Jegadisa Ayyar, ***South India Shrines,*** New Delhi, 1993, pp.190-191.
[32] ***Ibid.,*** p.149.
[33] Madras Epigraphical Department of Annual Report No.291 of 1904.

not even a drop of water is consumed. The end of the month, and of fasting, is signaled by the sighting of the New Moon and festivities begin the next day after the ***Id-ul-fitr*** prayer.[34]

Id-ul-zulha is celebrated to commemorate the sacrifice of a son that one of the Prophets of Islam was ready to make in the name of God.[35] Those Muslims who can afford it sacrifice sheep after the special prayers on this day. One third of the meat is retained by the family, and the rest is distributed among friends, relatives and the poor. Irrespective of the sect, school or group people belong to all Muslim groups celebrate these two festivals.

A festival that has a special significance for the ***Shia Muslim*** is ***Muharram***.[36] It is a ten day period of intense mourning in memory of Hossein, the grandson of Prophet Mohammed. The mourning period is for ten days, but some orthodox Shias mourn for forty days. Tazias, highly decorated floats, are taken around in provision, and the climax is when bands of youth inflict injuries on their person with whip-lashes while chanting the names of the Prophets Grandson and son in law.

Another important Muslim occasion is the birthday of Prophet Mohammed. The celebration of which is known as Milad –in-nabi.[37] These are all common festivals of Muslims of the world.

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[34] ***Encyclopedia Americana,*** Vol.23, 1997, p.241.

[35] Interview with Hajee A.Shahul Hameed, Leading Charchole Merchant, Madurai, dated 11.10.2005.

[36] James Gardner, ***Encyclopaedia, Religions of the World***, Vol.II, Delhi, 2003, p.470.

[37] Interview with Hajee Razak, Father of the Researcher (Scholar), Kariyapatti, dated 10.10.2005.

CHRISTIAN FESTIVAL

There are several Christian festival celebrated in Tamil Nadu. In every Christian household, ***Christmas*** is celebrated with much value. People decorate Christmas tree at home and attend the midnight mass prayer in the church. They wear new clothes and exchange gifts.[38]

Another important festival Ester is a spring time festival Ester is celebrated as the religious holiday commemorating the resurrection of Jesus Christ the son of God. On the third day after his death on the cross Easter is observed by the churches on the first Sunday following the full moon that occurs on or following the spring equinox (March 21). So Easter becomes a movable feast which can occur as early a march 22nd or as last as April 25th Easter celebration start with Good Friday which marks the fructification of Jesus Christ.[39] Christians attend mars at the mare at the church and have a feast rejoicing thereafter.

TEMPLE FESTIVALS

Vaikunda Ekadasi

Vaikunda Ekadasi is a special worship set apart for Vishnu.[40] For the sake of achieving immortality they conduct ***pujas***. On the ***Ekadasi*** day, which comes during the Tamil month ***Margali*** (December-January), the devotees keep awakened throughout night. On the dawn of the day they visit the Vishnu temple where the way to

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[38] Interview with Dr. Antony Paul, History Professor, Arul Anandar College, Karumathur, dated 5th January 2005.

[39] James Gardner, ***Encyclopaedia Religions of the World,*** Vol.I, Delhi, 2003, p.529.

[40] Abbe Dubois, ***op.cit.***, p.701.

heaven (***Sorkka vasal***) will be kept opened for the devotees. Generally ***Ekadasi*** falls on the 11th day of the moon in significant for them. The devotees end the night of the eleventh day in a temple dedicated to Vishnu. The devotees fasts for the whole of the day, eating and drinking nothing. It is a custom among the Hindus to remain together in the presence of God and remain awake with all the members of the family.[41] All the temples dedicated to Vishnu are important for the observance of ***Ekadasi***, yet the Ranganatha temple at Srirangam in Tiruchirappalli district is considered specially important.[42]

Arudra Festival

Arudra festival is observed in the Tamil month of ***Margali***, Corresponding to the English months of December-January. The occasion is one specially favorable to propitiate the dancing aspect of Siva (Nataraja).[43] Though this festival is observed in all places considered sacred for the worship of Siva, at Chidambaram in Cuddalore District it is said to be of a special importance. The other places held sacred for the worship of Nataraja and for the observance of the ***Arudra*** festival are Perur near Coimbatore,[44] Courtralam[45] near Tenkasi, Tirunelveli,[46] Madurai[47] and Tiruvalangadu near Chennai. At Tiruvorriyur near Madras, in the temple of Adipurisvara, there are a number of lithic records, relating to gifts for the observance of the festival.[48]

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[41] P.V.Jegadisa Ayyar, ***op.cit.,*** p.157.
[42] ***Ibid.,*** p.159.
[43] R.K.Das, ***op.cit.,*** p.194.
[44] P.V.Jegadisa Ayyar, ***South Indian Shrines,*** pp.204-205.
[45] ***Ibid.***, p.205.
[46] P.V.Jegadisa Ayyar, ***South Indian Festivities,*** p.151.
[47] ***A.R.E.,*** 104 and 109 of 1912.
[48] P.V.Jegadisa ayyar, ***op.cit.***, p.154.

Kumbakonam : Maha Maham Festival



Arubathumoovar Festival



Mahamagam Festival

The Mahamagam festival, which comes off once in twelve years, when Jupiter passes the constellation of ***Simha*** or Leo, draws pilgrims from all parts of the country and a bath in the Mahamagam Tank at Kumbakonam. This usually happens on the full moon day of the Tamil month of ***Masi*** (Febraury – March).[49] The tank is situated in the heart of the town and covers an area of twenty acres. There are sixteen ***mandapas*** along the banks and they are dedicated to various deities. It is believed that on this auspicious day the tank receives supplies of water from the Ganges and eight other holy rivers and all the deities are said to remain present here on that occasion. To the north of the ***Mahamagam*** tank there is a shrine dedicated to lord Siva under the name Kasi Viswanatha. It is said that lord Kasi Viswanatha, at the instance of the ***Navakarnikas***, ie., nine virgins namely Ganga, Yamuna, Godavari, Narmada, Saraswathi, Kaveri, Kumari, Payoshni and Sarayu, came down to Kumbakonam and stayed with them.[50] Temples for all the ***Nava Kannikas*** have been built here. The ***Mahamagam*** tank ***Mandapams*** are stated to have been built in the year 1542.[51]

Arubathumoovar Festival

The ***Arubathumoovar*** festival (the festival of the 63 saints) is celebrated in Kapaleeswarar temple in Mylapure, Madras.[52] During the March, last ten days, the roads around the temple are closed to traffic. During each evening, the presiding deities of the temple are taken out

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[49] M.P.Bezbaruah, (ed.), ***op.cit.,*** p.326

[50] ***Census of India, 1961,*** Vol.IX, Madras, Part VII-B, Fair and Festivals, 1968, p.9.

[51] M.P.Bezbaruah, ***op.cit.,*** p.154.

[52] S.Muthiah, (ed.), ***op.cit.,*** p.84.

in procession on a different ***Vahana*** (mount). The ***Vahana*** could be a silver bull, or horse, or elephant. On the ninth day, the deities are taken out in the massive temple car, which is pulled by devotees along the four streets surrounding the temple. The next day, the idols of the 63 Saivite saints (***arupathumoovar***) are taken out in procession. On this day, much of Madras turns out in Mylapore to witness the procession.[53] A sort of fair springs up around the temple.

Panguni Uthiram

Panguni Uthiram falls on the full moon day in the Tamil month of Panguni (March-April).[54] This day is considered to be specially favorable for the worship of Siva. The festival is also known as ***Kalyana Varata*** since goddess Meenakshi is said to have wedded god Sundaresa at Madurai on this day.[55] This festival is specially observed in Madurai and Tiruvarur[56] in the Tanjore District as well as in other places such as Conjeevaram,[57] Vedaranyam,[58] Tirunelveli,[59] Perur[60] and Valparai[61] in the Coimbatore District.

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[53] ***Idem***.

[54] S.C.Bhatt and Gopal K.Bhargava (ed.), ***Land and People of Indian States and Union Territories,*** Vol.25, Tamil Nadu, 2005, p.454.

[55] P.V. Jegadisa Ayyar, ***op.cit.***, p.49.

[56] ***Ibid***., p.50.

[57] ***Census of India, 1961***, Vol.IX, Madras, Part VII-B, Fair and Festivals, 1968, pp.40-41.

[58] ***Ibid.***, p.41.

[59] ***Idem***.

[60] P.V.Jegadisa Ayyar, ***op.cit.,*** pp.49-50.

[61] G.O.Ms.No.632, Health and Family Welfare, 5th April 1979.

Madurai Chitrai Festival

Chitrai festival is celebrated for twelve days in Meenakshi Sundareswarar temple.[62] On the tenth day celestial weddings takes place in the temple. On the eleventh day is the car festival. The god and goddess have been taken out into procession separately by car (***big ratha***), in four Masi Streets. On the twelfth day the festival is shifted to river ***Vaigai.*** Alagar (Vishnu) of Alagarkovil,[63] the brother of Meenakshi, comes to attend his sister's wedding. But the marriage is over before his arrival. With disappointment, He crosses or entering the river on "***Chitra Pournami***" and it is observed on the full moon day in the Tamil month of ***Chitrai***.[64] and finally he returns back to Alagarkovil. The festival comes to an end on that day. During the time of ***Chitrai*** festival the TTDC conduct various cultural programmes of Thirumalai Nayak palace and organised a fair in Thamukkam Ground.[65] A large number of tourists and devotees attend this festival.

Skanda Shashti

Skanda Shashti is one of the important festivals associated with the cult of Murugan. It is celebrated in the Tamil month of ***Ayppasi*** on the first day after the new moon and ends on the sixth day (***shashti***). There are many legends associated with the celebration of this festival. The most widespread among these are related to the epic battle between the demon Sura Padhman and his brothers with Lord

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[62] D.Devakunjari, ***Madurai Through the Ages (Upto 1801 A.D.),*** Madras, 1979, p.305.

[63] P.Sarveswaran, "Chithirai Festival of Madurai" ***Souvenir,*** South Indian History Congress, 21st Session, Madurai, 2001, p.1.

[64] Lavkush Mishra, ***op.cit***., p.200.

[65] ***Dinamalar,*** Madurai 22nd April 1997, p.11.

Madurai : Chitrai Festival



Car Festival



Murugan.[66] As per legend, Sura Padhman a demon was given a boon by Lord Shiva. Emboldened by this he started terrorizing all forms. Unable to bear his torment the Gods as well as humans beseeched Lord Shiva to deliver them from the atrocities of the demon and his brothers Tarakasura and Singhamukhasura. Lord Shiva acceding to their entreaties and created Lord Murugan to destroy the demons. The battle between the forces of good and evil is the central theme of the ***Skanda Shashti*** festival.[67]

For five days, elaborate ***pujas*** and fire rituals are conducted. On the sixth day, the idol is taken out in procession and a mock battle is enacted. The demon Sura Padhman and his brothers are depicted in the form of a wooden image whose head is detachable. The demon is first fitted with an elephant head to represent Taraka Sura. Next it is fitted with the head of a lion to represent Singhamukhasura and finally Sura Padhman is represented in various forms. Lord Murugan is seen to vanquish all these forms and finally return to his abode in triumph riding atop a peacock and bearing a flag with the symbol of a rooster. The peacock and rooster are supposed to be the domestic forces that the Lord has subdued. Lakhs of devotees assemble to witness this festival day at Tiruchendur.[68]

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[66] C.Chandramouli, ***Census of India 2001, Temples of Tamil Nadu, Thoothukkudi District***, Directorate of Census Operations, Tamil Nadu, Chennai, 2002, p.192.

[67] ***Idem.***

[68] S.C.Bhatt & Gopal K. Bhargava, (ed.), ***op.cit.,*** p.455.

Vaikasi Visaka

The festival ***Vaikasi Visaka*** is observed in the Tamil month of ***Vaikasi*** (May-June).[69] It is a full moon day and Dharmaputra, the god of death, is worshipped. The day is also to be one on which god Subramanya incarnated in this world, making it doubly important and meritorious.

The observance of this festival at Tirumazhuvadi near Tanjore is considered specially important for the reason that Siva had once performed a Mazhu or lance dance at this place on the ***Vaikasi Visaka*** day. Further, it is said to be the place where Siva's sacred bull had its incarnation or this festive occasion.[70]

Alwartirunagari, in the district of Tirunelveli is the next important place for observing this festival. Once there lived a famous Vaishnava saint called Nammalwar. He is said to have rendered the sacred Vedas of the Hindus into Tamil. As he was born on the Vaikasi Visaka day at Alwartirunagari, the observance of this festival attained significance.[71]

Car Festival

The annual car festival of Sri Thiyagaraja Swamy Temple of Tiruvarur is one of the popular celebration that attract lakhs of devotees from all over Tamil Nadu . Tiruvarur was the capital of the Chola Kingdom.[72] Legend says that the idol (***Marakata Lingam***) was

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[69] R.K.Das, ***op.cit.,*** p.24.
[70] P.V.Jegadisa Ayyar, ***South Indian Festivals, op.cit.,*** p.68.
[71] R.K.Das, ***op.cit.,*** p.26.
[72] ***www.tamilnadutourism.org***.

brought from Indra to the Tiruvarur.[73] It is one of the seven sacred places of Lord Thyagaraja. The others are Tirumaraikkadu (Vedaranyam), Tirunagai (Nagapattinam), Tirukkolili, Tirukkadan malai, Tiruvanmiyoor and Tirunallar.[74]

The unique, majestic car of this temple is called ' ***Aazhi Ther*** ' and the tank as big as the Temple is called "***Kamalayam***".[75] Record of the car festival area available since the 17th century. The magniation car is a marvel on wood with exquisite carving depicting incidents from the Puranas.

The car's weight is 300 tones after decoration and the height is 30 meters. Four long ropes are used to pull. It is used to take even six months for the car to reach the destination as the car was pulled only by people Now the bulldozers are also used to push the car from behind. Today engineers are deputed to monitor the maneuverability of the car. The melodious music from '***Bari Nadaswaram***' unique to the temple and the ***Thevaram*** versions rendered by the Odhuvar enhance the divine atmosphere. The important occasion is a temple festival is the day of the car festival which is usually on the seventh day other important car festivals are celebrated at Kancheepuram, Maduari, Triunelveli, Palani , Srivillputhur and Ariyalur.[76]

Garudotsavam

Garudotsavam or ***Garuda sevai*** forms part of the annual ***Brahmotsavam*** of every Vaishnavite shrine in South India. This

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[73] R.K.Das, ***op.cit.,*** p.162.
[74] ***Ibid.,*** p.160.
[75] ***www. tamilnadutourism.org.***
[76] ***Idem.***

festival falls usually on the third day of the ***Brahmotsavam***, when the Lord gives ***darsan*** to his numerous devotees assembled on the occasion, seated on his favourite ***vahanam*** of ***Garuda***.[77]

Garudotsavam festival of Kanchipuram Varadarajaswami temple is a grand sight. On ***Vaikasi Visakam*** day, which is the birthday of Nammalwar, the Lord visits the Nammalwar shrines and blesses him Among the temple's jewels is a valuable gold necklace, said to have been presented by Robert Clive.[78] It adorns the deity during the Garuda festival.

Kandoori Festival

The Kandoori or ***Santhana kudu*** festival (Sandal car festival) is celebrated at the ***Nagore Dargah***, ***Ervadi Dargah***, ***Mohaideen Andavar Dargah*** in Madurai South Gate, ***Goripalayam Dargah*** in Madurai[79] and also at the ancient Mosque in Pottalpudur.[80] Many of the ceremonies are similar to those performed in the Hindu temples. Holy ash made turmeric, ghee and sandal. Sandal are distributed at this festival time to devotees. Devotees offer their prayers and make contributions in silver models of limbs, eyes etc, to thank God for fulfillment of their vows. Devotees who have some bodily ailments appeal to the ***Andavar*** and take vows that on restoration to normal health. Sandal paste prepared in large quantities is offered to ***Andavar***

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[77] M.P.Bezbaruah (ed.), ***Fairs and Festivals of India,*** Vol.II, New Delhi, 2003, p.450.

[78] Madhulita Mohapatra and others (ed.), ***Eye Witness Travel Guides - India,*** London, 2002, p.594.

[79] Interview with Dr.Amanullah, Ex-Correspondent, Wakf Board College, Madurai, dated 15.10.2005.

[80] H.R.Pate, ***The Madras District Gazetteers: Tinnevelly,*** Madras, 1923, pp.1399- 1400.

and then distributed to the egger crowds of the Hindu and Muslims devotees.[81]

Velankanni Festival

The most important festival associated with a Christian Shrine Mary at Velankanni dedicated to virgin Mary at Velankanni. It is celebrated for ten days from August 28 to September to every year and draws vast crowds of Catholics, other Christians and even numbers of the other religions from all over India and Malaysia. Prayers to Virgin Mary are believed to be very effective of Miraculous healing powers. Thousands of pilgrims belonging to the various castes and communities flock daily to this 'Lourdes of the East'.[82]

Margazhi Festival

The entire Tamil month of ***Margazhi*** (December -January) is a period of early morning bath, prayer and temple worship completed before dawn, is spite of the chilly weather. The songs of ***Thiruppavai*** and ***Thiruvempavai*** are sung. In recent times, this is also the time of music festival, when concerts and dance programmes are held in the evenings especially is Madras.

CENERAL FESTIVALS

Summer Festival

Summer festivals are being organised during May and June at Udhagamandalam, Yercud, Kodaikanal, Elagiri, Kolli Hills, Valparai,

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[81] Interview with Thiru. Hajee Heerajan, Manager, Mohideen Andavar Darjah Trustee, South Gate, Madurai, dated 12.3.2006.

[82] Interview with Rev. Xavier, Karumathur, dated 12.3.2006.

Summer Festival



Coutrallam : Saral Festival



Javvadhu Hills and Silver Beach in Cuddalore.[83] During the summer festivals time cultural programmes, adventure sports, boat races, flower shows and fruit shows add to the splendour of the festival in Hill area. They are of unique attractions to the tourists.

Saral Festival in Courtallam

The waterfalls at Courtallam, the spa of India receives an influx of visitors, tourists and excursionists. The water falls on rocks and tiny droplets are sprinkled into the air. The monsoon brings happiness. Thus it gives a fog like appearance. The breeze carries this fog far. The phenomenon is called ***Saral*** in Tamil. During the ***Saral Festival***, tourists come in plenty from all over the country to participate in the ritualistic bathing. The falls are known for its therapeutic value. The ***Saral Festival*** is replete with cultural programmes, competitions, fun and frolic, make this festival remarkable.[84] Hence that is appealing to the tourists.

World Tourism Day

During September 27 is usually celebrated as World Tourism Day all over the world every year.[85] Such a declaration is expected to create the proper atmosphere for and awareness about tourism and its importance and the need for its further development among the people and the several agencies concerned with it, meetings, seminars and also tour are being arranged on the tourism day at national and international levels.

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[83] ***www.tamilnadu tourism.org.***

[84] **Pamphlet**:"Tamil Nadu - A Land of Enduring Heritage - India", Director of Tourism, Government of Tamil Nadu, Chennai, 1999.

[85] ***The New Indian Express,*** Madurai, 27th September 2000, p.7.

India Tourism day

The Government of India announced January 25 as the India's Tourism Day. The Ministry of Tourism presents the Annual National Tourism Awards to the industry's best performers. The Honourable Prime Minister of India will give away the awards.[86] The Ministry of Tourism, Government of India from January 19 to January 25 or in every year is celebrating India Tourism Week.

Cape Festival: Kanniyakumari

Kanniyakumatri is surrounded by the Indian Ocean, the Bay of Bengal and the Arabian sea. The Hindu considers a bathe in this confluence as very sacred. Cape Festival will be held in October for three days and it is marked by a series of cultural programmes.[87] This is a rare opportunity to flock at cape during that time.

Chettinad Heritage seminar and Festival

Chettinad, rich in cultural heritage, art and architecture, today is a well known for its houses, embellished with marble, and Burma teak, wide courtyards, specious rooms. The grand and wonderfully embellished houses reflect the prosperity of the ***Nagarathar*** community. During 2003, the Hon'ble Chief Minister of Tamil Nadu, stressed the need to develop lesser known tourist centres like Chettinad. Accordingly, Tamil Nadu Tourism Development Corporation has taken several steps to give world wide publicity to the heritage value of Chettinad. With this idea, a Chettinad heritage seminar and festival was conducted at Karaikudi on 3rd and 4th March

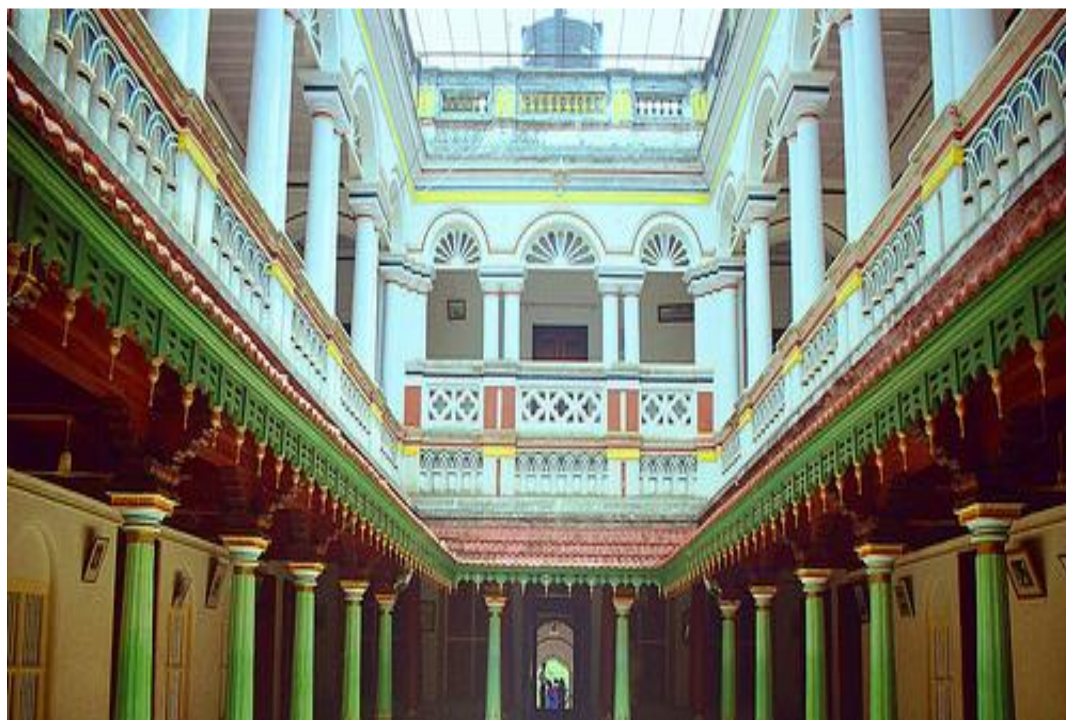
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[86] ***The Indian Express,*** Madurai, 25th January 1998, p.4.

[87] ***The Hindu,*** Article "Focus on Kanniyakumari District", 5th May 1998, p.1

Chettinad Heritage House





2005.[88] The event included audio visual presentation on Chettinad heritage areas, cultural programmes, symposium etc. This too had attracted many tourists.

National Pilgrim Festival at Rameswaram

Rameswaram is a major pilgrim center in the country. Notable tourist spots at Rameswaram are Ramanathasamy temple, the bathing ghat, ***Ganthamathana Parvatham***, Kothandaramar temple, Kurusadei Islands etc. In order to attract more tourists proposed to give wide publicity about Rameswaram by conducting a national pilgrim festival. During the festival time, Rameswaram and other tourist attractions of Tamil Nadu are highlighted through audio visual presentation, cultural programmes, symposium, exhibition etc.[89]

Natyanjali Dance Festival

The Natyanjali festival dedicated to the cosmic dancer (Lord Shiva) is celebrated on the auspicious occasion of ***Maha Sivaratri*** every year during February-March. It starts from the day of ***Maha Sivaratri*** and goes on for five days. Lord Nataraja, according to Hindu mythology is the cosmic dancer. He is called the ***Lord of Dances***.[90] The ***Natyarajali*** festival, which brings all the prominent dancers in India, together on the same platform. It is performed at the ***Prakara*** of the Nataraja temple at Chidambaram and the dancers, full of intense bliss and devotion, with their evocative ***abhinaya***, offer their dance to the great divinity, Lord Nataraja. ***Natyanjali*** festival is jointly

[88] ***Tourism Policy Note: 2005-2006;*** Government of Tamil Nadu, 2005, p.68.
[89] ***Ibid.,*** p.69.
[90] ***Idem.***

Chidambaram : Natyanjali Festival



Mamallapuram : Dance Festival



organised by the Department of Tourism, Government of Tamil Nadu, the Ministry of Tourism, Government of India and The ***Natyanjali*** Trust, Chidambaram.[91] It is designed to promote a universal message of 'Unity in Diversity' conveyed in the universal language of Music and Dance.

Mamallapuram Dance

The Dance festival starts on the 25th of December every year is conducted on all Fridays , Saturdays, Sundays and Government holidays , up to 31st January.[92] It is held at the venue of ***Arjuna's Penance***, a bas-relief sculpted panel on the face of two enormous adjacent rocks in Mamallapuram. Exponents of classical dance like ***Bharatanatyam, Kuchipudi, Kathak, Kathakali, Odissi***, Folk etc perform in an open air stage against the magnificent backdrop of the Pallava rock sculptures . Besides classical, folk dances are also performed. Dancers from different parts of India perform during this festival. The renowned festival is organised by the Department of Tourism, Government of Tamil Nadu and supported by Ministry of Tamil Nadu.[93]

New Year's Day

Though New Year's Day is a Christian festival, it is celebrated by people of all religions. Just like Christians attend the midnight mass, Hindus also -visit the temple at midnight, where special ***Pujas*** are

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[91] ***Tourism Policy Note: 2007-2008,*** Ministry of Tourism, Government of Tamil Nadu, Chennai, 2007, p.27.

[92] "Mamallapuram Dance Festival", Department of Tourism, Government of Tamil Nadu, Madras, 2000.

[93] ***www. tamilnadutourism.com***.

offered.[94] The New Year's day is known for meeting and greeting friends and relatives.

Mango Festival

Krishnagiri is the venue of the famous mango varieties and they are kept on display. It is also an event for the buyer and sellers to meet.[95] During June , mango festival is celebrated cultural programmes and also contact the exhibition is regularly.[96]

Tea and Tourism Festival

Tea and Tourism festival celebrate in three days during the month of January at Hill stations like Uthagamandalam and Coonoor.[97] Varieties of tea are on display and also available for tasting. Cultural extravaganzas, cuisines of the South and the pleasant climate adds more attraction of the tourists.[98]

Thiyagaraja Arathanai Festival

Thiruvaiyaru, the fertile region of Kaveri, located in Thanjavur District Tamil Nadu for nearly 2000 year the Tamil people have regarded the Kaveri as the sacred source of life, religion and culture. As a result, many scholars, artists, poets and musicals settled in the region, under the enlightened patronage of the rules of Thanjavur.[99]

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[94] Interview with Thiru. S.M.Bose, dated 1.1.2006.

[95] ***Tourism Policy Note: 2005-2006***, Ministry of Tourism, Government of Tamil Nadu, Chennai, 2005, p.12.

[96] ***Idem***.

[97] ***The Hindu***, dated 31.01.2005.

[98] Interview with Thiru. Perumalsamy, Leading tour operator, Uthagamandalam, dated 25.4.2006.

[99] Madhulita Mohapatra and others (ed.), ***op.cit.,*** p.594.

Thiruvaiyaru in more renowned for its association with Saint Thiyagarja (1767-1847), who along with Muthusami Dikshitar and Shyama Sastri, comprises the Trinity of Carnadic music.[100] His songs are known for their melody and the ***Pancha ratna*** (Five gems) composed by him is a treatise the history of this small town is thus deeply linked with the growth and development of south Indian classical music.

On the banks of the river, was built the ***Samathi*** (Tomb), to commemorate the last resting place of the saint Thiyagaraja.[101] A musical festival is held here even year on the anniversary of his death, which falls, according to the Tamil calendar Thai, in January.[102] Hundreds of music connoisseurs, musicians and critics are participate in front of the anoint the shrine and sing Thiyagaraja's Songs at his memories from morning till midnight for a whole week.[103]

Thus the different fairs and festivals are celebrated throughout the year on specific asterisms. As they are all celebrated in a grand manner they are of general attraction of tourists other than the respective devotees. If not on par with Hindus, the Muslims and Christians also conduct their festivals in a grand manner. Some of them include the Indian traditions and customary practices also. They all serve as means for tourist gatherings. The indigenous nature, the rituals and specific ways and means employed for the conduct of a festival draw the attention of the tourists to the specific spot of the festival at the appropriate day and hour.

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100 R.K.Das, ***op.cit.***, p.163.

101 ***www. tamilnadutourism.org***.

102 Tamil Nadu Splendour of India, Government of Tamil Nadu, Chennai, 2003, p.49.

103 P.V.Jagadisa Ayyar, ***South Indian Festivals, op.cit.***, p.49.

CHAPTER V

PROMOTION AND DEVELOPMENT OF TOURISM IN TAMIL NADU

Tourism is an ever growing industry peculiar to the modern age. The ancient instinct of man, viz; the wander, lust and the urge to explore, has blossomed into the gigantic modern concept of tourism with far-reaching socio-economic consequences. The fact, that even small countries like Lebanon and Greece could earn considerable foreign exchange by tourist promotion, serves as an eye opener to India and especially to Tamil Nadu with its rich tourist potentials.

Tourism encompasses activities pertaining to visits of tourists both domestic and foreign. A consciously planned and systematic effort to encourage and induce people to visit and stay at particular zones , regions, destinations and all measures conductive to the fulfillment of this objective constitute "Tourist promotion". Tourism is a growing sector, non, controversial and largely labour intensive, in nature , it does not complete for scarce raw materials and it thrives on such factors as the natural, geographical, historical, cultural and artistic wealth of a country.

It acts as a general booster of economic growth also. While directly encouraging the development of hotel , transport, travel and other ancillary industries, in addition to giving a fillip to the development of arts and crafts. It also indirectly augments the state revenues through an increase in sales tax, income tax entertainment tax revenues. All these benefits flow from international and domestic tourism, and the former also acts as a major contributor to the foreign exchanges of the country.

The first conscious and organized efforts to promote tourism in India was made in the year 1945, when a committee was set up by the Government of India under the Chairmanship of Sir John Sargent, the then educational Advisor to the Government of India.[1] The main objective of the committee was to survey the potentialities of developing tourist traffic in the country. Tourism in India developed properly only after a Central Tourist Organisation was set up as a result of the recommendation of the Sergeant Committee. It was only after the creation of the separate Tourist Traffic Branch in the year 1949 whole time attention was paid to the development of tourist traffic in India and separate tourist organisation should be set up at a centre with regional offices in metropolitan cities of Bombay, Delhi, Calcutta and Madras. Next to an adhoc tourist traffic committee was appointed in the year 1948. This committee was entrusted with the job of suggesting ways and means of promoting tourist traffic to India.[2]

One of the major recommendation of the Sargent Committee was that the work of development of tourist traffic in India should be undertaken on a methodical basis by a separate organisation. As a result of this recommendation, a separate Tourist Traffic Branch was set up in the Ministry of Transport in the year 1949 with the main objective of the development of tourist traffic in India.[3] It was on 1st March 1959 that a separate tourism department was created in the Ministry of Transport to deal with all matters concerning tourism. The Department of Tourism now has become an attached non-participating office of the Ministry of Tourism and Civil Aviation headed by the

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[1] Lavkush Mishra, ***Cultural Tourism in India,*** New Delhi, 1999, p.243.
[2] Vijai Kumar Gupta, ***Tourism in India,*** New Delhi, 1989, p.1.
[3] Lavkush Mishra, ***op.cit.,*** pp.246-248.

Director General of Tourism. Another important step during this period (1955-56) was the opening of a Chair of Tourist offices both in India and abroad. Following the report of the adhoc committee on tourism also known as the Jha Committee (1963), which recommended that the public sector should assume a more active and positive role in promoting tourism. The Government of India set up in 1965 in the Department of Tourism.[4] In the year 1966, the Government set up a public sector undertaking namely the India Tourism Development Corporation Limited (ITDC) in New Delhi, the ITDC has established a marketing division at its headquarters through the co-ordinated sales promotion of its range of tourist services. The ITDC played a major role to develop tourism throughout India. The Tourism Development Corporation in all the state are jointly functioning under ITDC, which is under the control of the Ministry of Tourism, Government of India.[5] Tamil Nadu is the only state in India where one could travel all the twenty four hours comfortably and confidently because of its rich communication facilities.

The Tourism Development Policy of the state has been designed to provide the basic infrastructural facilities to meet the increasing tourist traffic.[6] Till 1971, very little attention was paid to this sector and a comprehensive tourism development plan for the state had never been formulated. With this end in view, a separate Department of Tourism was created by the Tamil Nadu Government.[7]

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[4] A.K.Bhatia, ***Tourism Development: Principle and Practices,*** New Delhi, 1992, p.302.

[5] D.S.Bhardwaj and Manjula Chaudhary, ***Contemporary Issues in Tourism,*** Mumbai, 1997, p.116.

[6] ***Tourism Policy Note: 1986-87,*** Government of Tamil Nadu, p.1.

[7] G.O.Ms. No.87, Social Welfare Department, dated 20 January 1971.

The TTDC was incorporated as a private limited company on 30.6.1971[8]and its main objective was promoting tourism in Tamil Nadu and at present, its main functions are concentrated in providing accommodation and restaurant facilities in important tourist places and operation of coach tour for the tourists both inland and broad. for the convenience of the tourists. The TTDC established Tourist Information Counters at important places in Tamil Nadu, new Delhi, Calcutta. It has also established tourist offices at Madras, Chidambaram, Mamallapuram, Ooty, Madurai, Kanyakumari, Thirunelveli, and Rameswaram.[9]

Administration of TTDC

The TTDC is concentrated with the policy matters relating to tourism including planning and development, publicity, promotion, regulation and legislation. the corporation consists of nine directors.[10]

1. Chairman.
2. Commission and Secretary to government (finance)
3. Managing Director TTDC
4. Director of Tourism
5. Commissioner and Secretary to Government (Transport)
6. Commissioner, Hindu Religious and Charitable Endowment Board.
7. Chief Engineers (PWD)
8. Chief Conservator of Forests.
9. Principal, Institute of Hostel Management, Catering Technology and Applied Nutrition, Madras.

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[8] G.O.Ms. No.1887, Public (Tourism) Department, dated 16 June 1971.
[9] ***Tamil Nadu State Administrative Report, 1971-72,*** pp.576-577.
[10] ***Fourteenth Annual Report of TTDC (1985-86)***, p.6.

The government of Tamil Nadu ordered and nominated Mr.A.V.P. Assaithambi, to serve as Chairman of TTDC for a period of one year with effect from 1st October 1974 [11] and further his service was extended for one year i.e. period from 1st October 1975 to September 30,1975.[12]

Ministry of Tourism in Tamil Nadu

Tamil Nadu has a separate Ministry of Tourism. At Present (2007), the Tourism Minister of Tamil Nadu is Suresh Rajan. It made a lot of development activities. Many of the new schemes are implemented by him successfully.[13] The Government of Tamil Nadu has constituted a State Level Tourism Advisory Committee to advise the government in formulating tourism promotion policies. The tourism promotion schemes should be carefully prepared to project the state in the proper perspective in the national and international tourism market. Tamil Nadu tourism development plans have been drawn up to provide the required infrastructural facilities apart from creating new tourist attractions and picture sports.

Commissionorate of Tourism

The Commissionorate of Tourism established for the purpose is headed by Commissioner of Tourism and consists of other posts like one Joint Director, three Deputy Directors, two Assistant Directors, one Publication Officer, one Account Officer and more than 200 ministerial staff members. The Field Offices comprise of 20 Tourist

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[11] G.O.Ms. No.3129, Public (Tourism-III), dated 25.08.1974.
[12] G.O.Ms.No.2992, Public (Tourism - III) , dated 19 August 1975.
[13] ***Tourism Policy Note: 2007-2008,*** Government of Tamil Nadu, 2007.

officers (14 within Tamil Nadu and 6 outside Tamil Nadu) and 27 Tourist Information Centres (19 within Tamil Nadu and 8 outside Tamil Nadu) whose main functions are giving information and rendering assistance to tourists in respect of their stay, food, sight seeing, shopping, worship, amusement etc; publishing the tourist potential of Tamil Nadu; and co-ordinate with District Collectors/Public works Department / Local bodies etc in implementation of projects.[14]

Role of TTDC in the Development of Tourism in Tamil Nadu

TTDC has become a household name among the trvavelling public and tourist alike. The services offered by the TTDC are much sought after by domestic as well as foreign tourism. TTDC offers a number of coach tours with less expenditure and it is extremely popularly among visitors to Tamil Nadu from abroad. It operates twenty seven types of coach tours from Chennai.[15] The Corporation has 24 luxury coaches, which also include Air Condition coaches. It also offers vans and cars to tourists on hire basis. Apart from ITDC coaches the Tamil Nadu Government is also running bus services to all the important tourist centres and cities in Tamil Nadu. During tourist seasons the transport corporations operate special bus services to the tourist places. The ITDC is operating the largest chain of hostels in Tamil Nadu.[16] It established Hotel Tamil Nadu in important cities like Madras, Coimbatore, Madurai, Rameswaram, Kanniyakumari, Kodaikanal, Courtallam, Ooty and etc.

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[14] ***Tourism Policy Note: 2005-2006,*** Government of Tamil Nadu, 2005, pp.13-14.
[15] ***Folder***, Tamil Nadu Tourism Development Corporation, Chennai, 2000.
[16] R.N.Kaul, ***Dynamics of Tourism Triology,*** Vol.II, New Delhi, 1997, p.7.

The TTDC is a pioneer in providing clean and comfortable accommodation for the tourist at affordable rates. Besides providing accommodation and transport facilities, TTDC offers boating facilities at Ooty, Yercaud, Kodaikanal, Pichavaram and Muthukadu. Wind surf riding has also been introduced at Muthukadu backwater. Telescope houses have been established at Ooty, Kodaikanal and Yercaud.

Every year the Tamil Nadu Tourism Department celebrates the summer festivals at Kodaikanal, ***Saral festival*** at Courtallam, ***Flower Show*** at Ooty, ***Natiyanjali*** at Chidambaram and ***Pongal festival*** at Madurai. Tourism week celebrations and All India Tourist and Industrial Fair also conducted at Chennai. The festivals attract lakhs of people.

Objectives of TTDC

The TTDC have got certain objectives.[17] They are;

(i) Area development approach, keeping foreign tourist in mind.

(ii) Encouraging private sector investment in Tourism.

(iii) Promotion of Local and domestic tourism.

(iv) Adequate publicity for tourism Promotion in India and abroad.

(v) Promotion of Cultural Tourism - Fairs and Festivals.

(vi) Developing facilities for tented Tourism, adventure tourism, and Beach tourism.

(vii) Provision of shopping facilities.

(viii) Provision of Transport facilities to tourist.

(ix) Man powers development in the hotel and Tourism Industry; and

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[17] Pran Nath Seth, ***Successful Tourism Management***, New Delhi, 1982, p.31.

(x) Selection and marking of land both Government and Private for construction of hotels and allied projects.

The Tamil Nadu Government declared Tourism as an industry.[18] In order to promote Tourism in Tamil Nadu, the government is offering concession and subsidy to tourism projects. These concessions will contribute to the cause of tourism promotion and consequent uplift of the economic conditions of the people, especially the weaker section who can benefit from the promotion of tourism in their areas.[19]

The Local Tourist Traffic Advisory Committees (LTTAC) at Madurai and Kodaikanal functioned in grand manner.[20] In the year 1958, the additional members of LTTAC were nominated to the above places.[21] To improve tourist facilities important changes have been taken place and the new constitution formed to the State Tourist Traffic Advisory Committee.[22] A Tourist Office was opened at Madurai and a Gazetted officer under the designation of Tourist Officer was appointed to promote tourism at the District level.[23] In the

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[18] ***Tourism Policy Note: 1985-86,*** Government of Tamil Nadu, p.2.

[19] G.O.Ms. No.563 (Information and Tourism Department), dated 28 December 1986.

[20] G.O.Ms.No.4068, Public Department (Information and Publicity) dated 22 November 1956.

[21] G.O.Ms.No.3167, Public Department (Information and Publicity), dated 11 December 1958.

[22] G.O.Ms.No.1092, Public Department (Information and Publicity), dated 3 April 1959.

[23] G.O.Ms.No.1806, Public Department (Information and Publicity), dated 17 November 1960.

year 1960, the Government of Tamil Nadu issued the hill concession tickets to Courtallam for the benefit of the tourist.[24]

The Tourist office at Madurai continued to render useful assistance to the tourists. Additional Tourist Information counter was opened in 1960 at Madurai Railway Junction to provide facilities to the tourists coming by train. The number of tourists both foreign and domestic visiting the state increased considerably during the year. To provide suitable accommodation to the tourists, one tourist Bungalow at Madurai was constructed under the Tourist Development Plan during the year 1961.[25] The Tourist Information Bureau at Madurai continued to function satisfactory. Attached to this centre are a Library, a reading room, a film library and a sales counter.[26] A big Tourist Hotel constructed at a cost of Rs.7.30 lakhs at Ootacamund was opened to the tourists on 25th April 1963. This Bungalow has had strength of 80, spread over 32 single rooms, 12 double rooms, 4 suites (2 bed each) and two dormitories (8 bed each dormitories).[27] Government catering was done in the tourist Bungalow at Madurai and it was run on no profit and no loss basis. The exhibition wing of the Tourism department participated in seven major exhibitions in the year 1966.[28]

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[24] G.O.Ms.No.626, Public Department (Information and Publicity), dated 16 April 1960.

[25] ***Madras State Administrative Report, 1960-61,*** Government of Madras, Madras, 1961.

[26] ***Madras State Administrative Report, 1961-62,*** Government of Madras, 1963, p.206.

[27] ***Third Five Year Plan, Madras State, Progress during 1961-62 to 1963-64 and Programme for 1964-65,*** Government of Madras, Madras, 1964, p.113.

[28] ***Madras State Administrative Report, 1965-66,*** Government of Madras, Madras, 1967, p.334.

The construction of building for the Tourist Bungalows at Tiruchendur and Kanyakumari ordered to be opened during the year 1969.[29] On 1st July 1971, TTDC was formed and the TTDC is undertaking a number of projects like construction of travellers Bungalows at Courtallam and Kodaikanal etc. The Corporation is also acquiring luxury coaches for arranging conducted tours.[30] Hitherto the subject tourism dealt with in the Public Department. A full fledged Department of Tourism at Secretariat level was set up from May 1971 to devote full attention to the fast developing subject of Tourism. Besides the Department-cum-Secretariat set up a Headquarters there are Tourist Offices at Madurai, Ootacamund, Tiruchirappalli and Kanyakumari. A Tourist Information Counter functions at Madurai Railway junction and during season at Kodaikanal. A tourist information-cum- Handicrafts Centre has been opened at Bombay by the Government of Tamil Nadu during the same year.[31]

The Government of India sanctioned Rs.3.50 lakhs for the construction of a youth Hostel in Tamil Nadu for which the State Government provided the required land at a cost of Rs.1.50 lakhs at Adyar in Madras city. The State Government is urging the centre to allow foreign Airlines to fly through Madras and to build a modern terminal building for Madras Airport. The State Government along with the Government of India has taken up the question of expanding Madurai Airport and extend Indian Airlines Corporation's Boeing

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[29] ***Tamil Nadu State Administrative Report 1969-70,*** Government of Tamil Nadu, Madras, 1971, p.382.

[30] ***Tamil Nadu State Administrative Report, 1970-71,*** Government of Tamil Nadu, Madras, 1972, p.554.

[31] ***Tamil Nadu State Administrative Report, 1971-72,*** Government of Tamil Nadu, Madras, 1974, p.576.

service to Madurai for convenience of foreign tourists and businessmen.[32]

The Department of Tourism is chiefly responsible for organising the Southern States Tourism Ministers Conference held at Ootacamund in May 1971. Thus that conference paved the way for a proper understanding of the many problems faced by the Tourism industry in the southern state. The Department took steps for the production of inexpensive Tourist Brochures of Madras, Mahabalipuram, Kanchipuram, Tiruchirappalli, Thanjavur, Madurai, Rameshwaram and Hill stations of Tamil Nadu for free distribution, Tourist guide map folders on Tamil Nadu and Madras city (each 25,000 copies) have also been produced in 1971-72 and they are being sold to tourists at a subsidised rate of 25 paise per copy.[33] At present the folders and pamphlets are published by Department of Tourism and the price varies from sizes and qualities.

During the year 1972-73, Government of India sanctioned a sum of Rs.6 lakhs for the construction of a Tourist Bungalow at Rameswaram. The State Government provided the land free of cost and sanctioned a sum of Rs.1.72 lakhs for the formation of an approach round. The tourism department took over the administrative control of the Ootacamund lake from the Fisheries Department and spent nearly Rs.5 lakhs for its improvement. Hon'ble the Governor of Tamil Nadu, K.K.Shah, opened tourist Bungalow on 30th October 1972 at Yercaud.[34] Under the hospitality programme of this

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[32] ***Ibid.***, p.577.

[33] ***Idem***.

[34] ***Tamil Nadu State Administrative Report, 1972-73,*** Government of Tamil Nadu, Madras, 1975, pp.488-489.

department, Mr. and Mrs. Rossomme of Belgium, the Tour Promoters and Mr. and Mrs. William Archer of London, the conferences were initiated to visit Tamil Nadu. They visited certain important tourist centres in Tamil Nadu, during November, December 1972.[35]

For the first time in India cultural programme for the benefit of the foreign tourists was organised in approved hotels in Madras and Madurai in November and December 1973. The programme, which included ***Bharatha Nattiyam***, Folk dance, etc. was very much appreciated by the foreign tourists. Tourism Department gifted ancient musical instrument, silk saree, Thanjavur pot, etc. worth about Rs.7,500 to Air India for use in their exhibition abroad.[36]

The Government sanctioned a sum of Rs. 5 lakhs to the Tamil Nadu Tourism Development Corporation for organising a Pongal Tourist Trade Fair. In co-operation with the Department of Tourism, the Corporation conducted the fair in January - February 1974 for 45 days at Island Grounds, Madras. Over a million people including about 10,000 foreign tourists visited the fair. The Department of Tourism spent another Rs.4.5 lakhs in organising ***Jallikattu***, sound and light spectacle, multi-vision presentation etc.[37]

During the year 1974-75, the Department of Tourism took measures for tourism development in the state and its activities were aimed at attracting more and more foreign tourists to Tamil Nadu. The Youth Hostel at Indira Nagar, Madras, a Government of India

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[35] ***Idem.***

[36] ***Tamil Nadu State Administrative Report, 1973-74,*** Government of Tamil Nadu, Madras, 1976, p.388.

[37] ***Ibid.,*** pp.387-388.

undertaking was opened to tourists and will be maintained by State Government. The management of the Youth Hostel is vested with a local Management Committee constituted by the State Government as per the policy guidelines provided by the Government of India. In 1975, the district level a Tourist office was opened at Salem. A new Tourist Information counter was opened at Tiruchirappalli Railway Junction to cater to the needs of the tourists. In the same year, the Department of Tourism issued certificates of merit at the T.A.A.I. Convention held at Madras.[38]

In 1975-76, the Department of Tourism has introduced a scheme for the presentation of awards in recognition of the best efforts taken by Travel Agents, Hotels, Tourism Journals and Airlines through publicity for the promotion of Tourism within Tamil Nadu.

Under the scheme four awards were presented to Air India, Hallo! Madras, Taj Coromandal hotel and Connemara hotel. To consider various possibilities of promoting tourist traffic in Tamil Nadu, the Tamil Nadu Tourism Marketing Advisory Committee was constituted.[39] The committee met periodically to assess the traffic trend and advised the Department on the steps to be taken to improve tourist traffic. The Government of Tamil Nadu had appointed the architects, Messrs Bharath and Associates and R.Chakrapani and Company to prepare project reports for the improvement and preservation of the landscape of the Kodaikanal and Yercaud lake

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[38] ***Tamil Nadu State Administrative Report, 1974-75,*** Government of Tamil Nadu, Madras, 1976, p.423.

[39] ***Tamil Nadu State Administrative Report, 1975-76,*** Government of Tamil Nadu, Madras, 1977, p.522.

respectively.[40] They have submitted their reports suggesting various schemes to be executed at an approximate cost of Rs.36,35,000 and Rs.25,64,100 respectively. The scheme will be implemented in convenient stages. The Government sanctioned the execution of the development works at Yercaud as a first stage at a cost of Rs.2,06,000. The work was entrusted to Tamil Nadu Tourism Development Corporation. The execution of the development works at Kodaikanal have been sanctioned as a first phase at a cost of Rs.58,100 and this work has also been entrusted to Tamil Nadu Tourism Development Corporation.[41]

Under hospitality programme, the Department of Tourism hosted the PATA delegates who visited Madras, and delegates of the Society of American Travel writers and other foreign delegates connected with Tourism. About sixty travel writers visited South India in September 1977 under ***Destination South India*** programme.

The Department participated in the All India Agricultural Exhibition organised by the Government of India at Delhi in November 1977 and the Pacific Area Travel Agents (PATA) Conference held in January 1978 at New Delhi. The Department of Tourism also participated in the All India Tourist Trade Fair 1977 organised by the Tamil Nadu Tourism Development Corporation at Madras by putting up a huge pavilion in the shape of ***Nandi*** with a mini sound and light spectacle inside which attracted the people in large numbers. During that year, the Government of India financed to development of Ooty Lake under the Hill Area Development

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[40] ***Idem.***

[41] ***Tamil Nadu State Administrative Report, 1977-78,*** Government of Tamil Nadu, Madras, 1972, p.385.

Programme in the Fifth Five Year Plan. The Government of India provided a sum of Rs.16,00,000/- for the scheme. The Government of Tamil Nadu is implementing the scheme in stages. Under the first phase, a sum of Rs.3,00,000 was sanctioned by the Government for certain works. The Government have sanctioned the development work under the second phase i.e. during 1977-78 at a total cost of Rs.6,69,000.[42] Under this programme, a sum of Rs.2 lakhs has been sanctioned for the construction of a Telescope house at Doddabetta Peak near Uthagamandalam.[43] Besides, the two telescope houses ordered to be set up through Tamil Nadu Tourism Development Corporation at Kodaikanal in October 1977. The telescope houses established one at Cokar's Walk and another at Kurinchi Andavar temple at a total cost of Rs.1,60 lakhs. The government approved the master plans for the development of Kodaikanal lake at a cost of Rs.25 lakhs.[44]

The Department of Tourism continued to take active measure for the promotion of Tourism in Tamil Nadu. During the year 1979, a temporary Tourist Information counter was opened during the season at Courtallam and Yercaud in the same year, orders have been issued for the construction of a Dormitory at Courtallam. Orders were also issued for the construction of cottages, and boat jetty at Pitchavaram at a cost of Rs.45 lakhs and boat jetty was also ordered to be constructed at Mandapam at a cost of Rs.2.3 lakhs. Four cottages were completed at Elagiri Hills in the North Arcot District. At the instance of the

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[42] ***Ibid.,*** pp.385-386.

[43] ***Tamil Nadu State Administrative Report, 1978-79,*** Government of Tamil Nadu, Madras, 1981, p.415.

[44] ***Tamil Nadu State Administrative Report, 1976-77,*** Government of Tamil Nadu, Madras, 1978, pp.421-422.

Department, the Government of India agreed to put up a Janatha Hotel at Madras at a cost of about Rs.3 crores for which the State Government has agreed to give a very valuable site near Madras Central Railway Station at a nominal cost. In order to promote Highway Tourism and to provide way-side amenities to the tourists, the Tamil Nadu Tourism Development Corporation built a motel at Ranipet in September 1978.[45]

The Department of Tourism was started a Tourist office at Chidambaram in 1979. In the same year, the Poompuhar tourist complex and Kattabomman fort at Panchalankurichi were to be maintained by the department.[46] During the year 1979-80, at Mamallapuram the work of constructing a Rest shed at a cost of Rs.1,81,814 for low income group tourists was started and completed. Government have also acquired 33.95 acres of land at a cost of Rs.1,28,185 to preserve the natural environment. and the scenic beauty of the area. The Department has prepared a master plan for the integrated development of Rameswaram. The work of construction a dormitory at Mandapam, construction of cottages at Pitchavaram, construction of Telescope House at Yercaud, and construction of dormitory-cum-community hall at Hogenakkal have also been completed in the same year.[47] The Tamil Nadu Tourism Development Corporation has constructed additional blocks to the tourist bungalows at Kanniyakumari, Madurai, Kodaikanal during the year 1980.[48]

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[45] ***Tamil Nadu State Administrative Report, 1978-79,*** Government of Tamil Nadu, Madras, 1981, pp.415-416.

[46] ***Tamil Nadu State Administrative Report, 1979-80,*** Government of Tamil Nadu, Madras, 1982, p.279.

[47] ***Idem.***

[48] ***Ibid.,*** pp.279-280.

Realising the importance of Tourism in the economy of our state due emphasis was given for the development of Tourism during 1980-81. The strategy for the development of tourism in the State has also been so designed to promote Tamil Nadu as one of the important Tourist regions, both from the point of view of domestic and international markets. The Department of Tourism continued to make impressive strides for the overall development and provision of facilities for the tourists. A major break through was achieved during the year under review in implementing plan schemes. The budget allocation which was only Rs.22.5 lakhs 1975-76 has increased to 63.22 lakhs. During the year, a new Tourist Information counter was opened at the Madras Airport in March 1980 and a Tourist Information Centre was opened at New Delhi by the Union Finance Minister and also a permanent tourist office at Madras was opened in January 1981.[49]

In January 1981, the fifth World Tamil Conference was held at Madurai in a grand manner. At that time, the TTDC constructed Hotel Tamil Nadu, 3 star hotel, for the delegates and published souvenir, Pamphlets, folders and post cards.[50] Another important development was the preparation and implementation of Tourism master plan 1980-85 on the basis of travel circuits for the development of tourism in Tamil Nadu. Master plans have been prepared for integrated development of identified tourist spots i.e. Mamallapuram, Rameswaram and Kanyakumari at the cost of Rs.6 crores. Rs.28 crores and Rs.16 crores respectively.[51] One of the important

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[49] ***Tamil Nadu State Administrative Report, 1980-81,*** Government of Tamil Nadu, Madras, 1982, pp.318-319.

[50] ***Ibid.***, pp.319-320.

[51] ***Ibid.***, p.320.

recommendations of the Tourism Master Plan for the development of Mamallapuram is the installation of a "Sound and Light" spectacle either at the Five Rathas complex or near the sea shore Temple. To implement this project a sum of Rs.47 lakhs has been provided under state plan scheme. The Government of India has agreed to give Rs.20 lakhs towards the capital expenditure of the project. Another innovative decision in setting up of an open air museum at Mamallapuram at an estimated cost of Rs.40 lakhs. A sum of Rs.9.80 lakhs has been sanctioned for the preliminary work connected with the museum during 1980-81. An additional sum of Rs.10 lakhs was sanctioned during 1981-82.[52] Further a sum of Rs.7.29 lakhs has also been sanctioned during 1982-83.[53]

Rameswaram is one of the most important pilgrim centres in the Indian sub-continent. Because of its high tourist potential, a master plan for development of Rameswaram and its environs involving a total outlay of Rs.29 crores over a period of 10 years have been drawn up. As the Rameswaram project qualifies for international assistance in many respects, the Union Government has been requested to seek financial assistance from the World Bank. During 1981-82 a sum of Rs.10 lakhs has been sanctioned for the construction of a youth Hotel at Rameswaram to cater to the needs of the budget tourists.[54]

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[52] ***Tamil Nadu State Administrative Report, 1981-82,*** Government of Tamil Nadu, Madras, 1983, pp.378-379.

[53] ***Tamil Nadu State Administrative Report, 1982-83,*** Government of Tamil Nadu, Madras, 1984, p.308.

[54] ***Tamil Nadu State Administrative Report, 1981-82, op.cit.,*** p.379.

Kanyakumari which is at the southern end of India attract both foreign and domestic tourists throughout the year. In view of its high tourism potential, a master Plan for the development of Kanyakumari and its environs including Vattakottai Fort involving a total outlay of about Rs.16 crores have been drawn up in 1981-82. Financial assistance from the world Bank is sought in implementing this prestigious project. During 1981-82, a sum of Rs.5 lakhs was sanctioned for the construction of a Boat House and purchase of pleasure boats for the benefit of tourist visiting Pichavaram, as the third phase of the development of Pichavaram. During the same period, a sum of Rs.7.50 lakhs was sanctioned for a construction of a suspension cable foot bridge across the Cauvery at Hogenakkal.[55] A sum of Rs.10 lakhs has been sanctioned for the construction of youth hostel at Tiruchirappalli and also sanctioned to construct buildings for the tourist office at Tiruchi at cost of Rs.2.5 lakhs.[56] Orders have been issued for opening of tourist information centres at Thanjavur, Madurai Airport and Trichy Airport. Under the Hill Area Development, the picnic sites at Dodabetta, Dolphin's nose, Lamb's rock, Kodanad view point are developed at cost of Rs.2.15lakhs and also sanctioned Rs.35,000 for the Guide Training Course for tribal youths in Uthagamandalam. The Department of Tourism also printing of folders and other publicity materials on Toda's culture and way of life during 1982-83.[57] A training course for Tribal youths at Udhagamandalam was started in March 1985; the scheme is intended to train tribal youths who are already engaged in the field with more

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[55] ***Ibid.,*** p.380.

[56] ***Tamil Nadu State Administrative Report, 19782-83,*** Government of Tamil Nadu, Madras, 1984, p.309.

[57] ***Ibid.,*** pp.309-310.

knowledge of tourism aspects. Eighteen candidates underwent training for a period of six weeks and they were given stipends.[58]

In the Southern Districts there were no trained guides in places like Thanjavur, Tiruchirappalli, Madurai, Rameswaram and Kanyakumari. The Department of Tourism organised a Guide Training Course at Madurai in March - April 1983. At the end of the training 24 candidates have successfully completed the training and were given identity cards. They will work as tourist guides in the above districts.[59] During the year, six cottages were constructed at Mandapam at the cost of Rs.5 lakhs and also provided Rs.5 lakhs to develop Kanyakumari. The Youth Hostel at Mudumalai was inaugurated on 1st April 1984 which was financed by the Department of Tourism and run by TTDC. During the year, orders have been issued for establishing a tourist information centre at Calcutta.[60] In addition to that the following schemes had been executed under the Hill Area Development Programme. The schemes include environmental improvement of Ooty lake and maintenance of lake garden, provision for camping site equipment and construction of Youth Hostel at Kothagiri at a cost of Rs.7.80 lakhs, Rs.5.58 lakhs and Rs.4.5 lakhs respectively.[61] In addition to that four master plans have been prepared to develop Mamallapuram, Rameswaram, Kanyakumari and Uthagamandalam / Mudumalai at the cost of Rs.78 crores. The Government of India requested financial assistance to

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[58] ***Tamil Nadu State Administrative Report, 1984-85,*** Government of Tamil Nadu, Madras, 1986, p.186.

[59] ***Tamil Nadu State Administrative Report, 1983-84,*** Government of Tamil Nadu, Madras, 1985, p.175.

[60] ***Ibid.,*** pp.175-176.

[61] ***Ibid.***, p.176.

the tune of Rs.28 crores from World Bank, etc. for implementing important schemes at the above four places. In the month of September 1984, a grand festival on the 1000th coronation year of Rajaraja, the great king of Chola, was celebrated at Thanjavur by the Government of Tamil Nadu. Mrs.Indira Gandhi, the then Prime Minister of India, inaugurated the function. Hon'ble Chief Minister of Tamil Nadu, M.G.Ramachandran presided over the function.[62]

Government of India, Department of Tourism has shown interest in the development of water spots. This department has organised a rowing competition at Mudukkadu on a national level to attract tourists.[63]

The Government of Tamil Nadu has accorded top priority to District Excursion Centre Scheme designed to benefit middle class and budget tourists. The State Government allotted Rs.10 lakhs during 1983-84 and Rs.8 lakhs during 1984-85 for the District Excursion Centre Scheme. In Kanyakumari District, Pechiperai Dam area had been developed and was inaugurated on 11th September 1984 for the convenience of tourists.[64] During the year 1984-85, under the Hill Area Development Programme Rs.11 lakhs had been sanctioned in the same year, Rs.22.75 lakhs had been sanctioned towards construction of a 64 bedded youth hostel at Mandapam and also sanctioned Rs.23.40 for the construction of a 64 bed dormitory at Kanyakumari.[65]

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[62] ***Tamil Nadu State Administrative Report, 1984-85,*** Government of Tamil Nadu, Madras, 1986, p.299.
[63] ***Ibid.,*** p.187.
[64] ***Idem.***
[65] ***Ibid.,*** pp.187-188.

Financial assistance to the tune of Rs.132.07 lakhs had been obtained from Government of India during 1985-86 to execute the following schemes. The schemes included construction of ***Yatri Niwas*** at Kanchipuram, eight beach cottages at Kanyakumari, restaurant at Courtallam and Pitchavaram, Tourist wayside amenities at Thirukalukundram, Tiruthani and Chidambaram, a tourist reception centre with accommodation facilities at Rameswaram, purchase of additional boats for Udhagamandalam lake, purchase of tracking equipments and two mini buses, and also sanctioned Rs.3 lakhs for provision of drinking water facilities at Kanyakumari.[66]

The Government of Tamil Nadu have issued orders declaring tourism as an industry for the purpose of considering tourism ventures eligible for concessions enjoyed by industry. A committee has also been constituted to examine and recommend for assistance in matters relating to tourism promotion scheme.[67] The Department of Tourism, Government of India have sanctioned Rs.61.98 lakhs for the construction of Forest Lodge at Mudumalai, Yatrinivas at Nagapattinam and providing tourist amenities at Boating Ghat at Hogenakkal. With a view to create tourism consciousness among local people and to encourage travel among them it has been decided to develop District Excursion Centres at the rate of two centres for each district with the surplus funds available with the Transport Corporation of the area. A sum of Rs.8 lakhs has been allocated for the following four district during the year 1986-87. The Government of Tamil Nadu implemented the above schemes at Thurmalaikem in

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[66] ***Tamil Nadu State Administrative Report, 1985-86,*** Government of Tamil Nadu, Madras, 1988, p.209.

[67] ***Tamil Nadu State Administrative Report, 1986-87,*** Government of Tamil Nadu, Madras, 1989, p.263.

Dindigul district, Piranmalai in Sivaganga district, Kumbakarai in Theni District and Thirthamalai in Dharmapuri district. Each district has been received Rs.21 lakhs respectively.[68] During the year, the Tamil Nadu Tourism Development Corporation launched many schemes by running youth hostels for the youth and Budget Tourists in Ootacamund, Kanyakumari, Rameswaram, Kodaikanal and other places. To provide wayside amenities to the highway travellers, the corporation has constructed hotels at the major highways in Tamil Nadu.

Boat Houses are available at Ootacamund, Yercaud, Pitchavaram and Muttukadu. Wind surfing has also been introduced at Muttukadu and Cuddalore backwaters.[69] The Central Government has allotted Rs.171.70 lakhs to Tamil Nadu for the provision of way-side facilities in the main tourist centres.[70] During the year 1987-88, the Tamil Nadu Tourism Development Corporation has inaugurated the youth Hostels at Kothagiri, Madras (Unit III), and Elagiri and also inaugurated Boat Houses at Elagiri and Kodaikanal.[71] In 1988-89, the department of Tourism, Government of India has extended financial assistant to the following schemes: Tourist amenities at Srirangam Rs.3.5 lakhs, at Kanyakumari at 3.5 lakhs, Flood Lighting of Vivekanana Rock Memorial, Kanyakumari Rs.11.19 lakhs, development of Vandiyur Kanmoi, Madurai Rs.7.40 lakhs. and

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[68] ***Ibid.,*** p.264.
[69] ***Ibid.,*** p.262.
[70] ***Tamil Nadu State Administrative Report, 1987-88,*** Government of Tamil Nadu, Madras, 1991, p.194.
[71] ***Ibid.,*** p.195.

provision of ferry launch between Kanyakumari and Vivekananda Rock at Rs.39.07 lakhs.[72]

Tamil Nadu Tourism Development Corporation inaugurated "Yatrinivas" at Kanchipuram, Youth Hostel at Ooty and Hotel Tamil Nadu at Nagapattinam in 1989. the solar water heater system has been installed at Hotel Tamil Nadu, Madurai, during the year 1989-90.[73] Under Hill Area Development Programme Rs.12 lakhs was sanctioned by the government of India and also sanctioned Rs.50.50 lakhs for the development of sixteen Districts Excursion Centres.[74] This had proved to been an effective energy saving equipment. The corporation is now engaged with survey of the tourism potential of the districts with a view to star, two star, three star hotels beyond the Corporation limits of Madras and Coimbatore. Loan will be given to Tourism projects, at the rate of 14 percent interest. The government offers 10 percent capital subsidy for new tourism projects that exclusive the cost of land. The investor need not pay sales tax for Five years. The 50 percent rebate is given for five years for eligible Hotels and Restaurants.[75] So far fifty one entrepreneurs are benefited under this scheme from 1993-93.[76] For those, who start tourism projects outside corporation limits of Madras, Coimbatore and Madurai , the Electricity Board has given concession as per Tamil Nadu revision of tariff rates on supply of

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[72] ***Tamil Nadu State Administrative Report, 1988-89,*** Government of Tamil Nadu, Madras, p.172.

[73] ***Tamil Nadu State Administrative Report, 1989-90,*** Government of Tamil Nadu, Madras, 1993, p.250.

[74] ***Ibid.***, p.249.

[75] G.O.Ms.No.14, Tourism Department, Government of Tamil Nadu, dated 20th January 1992.

[76] ***Ninth Five Year Plan, Tamil Nadu, 1997-2002***, State Planning Commission, July 1998, p.310.

electrical energy act of 1973 , the first year they pay only60 percent tariff. second year 70 percent tariff and for the third year 80 percent tariff.[77] As per Urban Land Ceiling Act, the Government allotted surplus land in major cities purchased at the Government rate.[78]

During the year 1997, the central government has allotted Rs.2.81 crores to Tamil Nadu for tourism promotion. Shri. N.Suresh Rajan, Tourism Minister, utilised the fund for the development activities. Light and sound facilities have been provided at Madurai for Thirumalainayakar Mahal. A sum of Rs.80 lakhs has been allotted for this purpose and for the first phase Rs.25 lakhs has been sanctioned further 200 T.V sets would be provided for the 39 hotels and lodging houses of TTDC at RS. 1.2 crores and four air conditioned buses would be purchased.[79] Greater attraction would also be paid to improve the infrastructure like relying of roads to various places of tourists attraction. old buildings with historical background would be acquired and converted into heritage Hotels.[80] In the year1997, Meghamalai falls has been spotted as a tourist spot by Theni District Collector K.Sathyagopal. Rs.35.50 lakhs have allotted for developing the falls. Initially iron railing for bathing purposes and dressing room and toilet facilities were provided. Special buses were arranged to this falls from Theni.[81] The establishment of a Natural Health Centre at Courtallam, improvement of facilities in Kanyakumari and Madurai were among a dozen tourism schemes for which the

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[77] G.O.Ms.No.1438, Tourism Department, Government of Tamil Nadu, dated 14th October 1992.

[78] G.O.Ms. No.264, Tourism Department, Government of Tamil Nadu, dated 22nd September 1992.

[79] ***The Hindu,*** 2nd July 1997, p.5.

[80] ***Ibid.,*** 10th September 1997, p.5.

[81] ***Dinamani,*** 7th December 1997, p.18.

Centre would be provided an assistance of Rs. 4.35 crores during the year 1998. Consultants have declared them as national pilgrim and tourist centres. [82] Rameswaram has been declared as one of the three pilgrim centres in the country (India) by the Central Government. A sum of Rs. one crore has been sanctioned for its infrastructure development.[83] The Tamil Nadu state government has purchased four glass bottomed boats and organised a tour to the Kurusadi Islands situated near Mandapam. These specially designed boats would enable the visiting tourists to have a glimpse of the corals and the under sea world. the central government has agreed to grant Rs.20 lakhs to purchase the boats each of which would cost Rs.3.75 lakhs. Tamil Nadu government would provide an additional sum of Rs.7 lakhs to promote the scheme.[84]

The Government of Tamil Nadu evinced great interest to promote eco tourism of the gulf of manner with liberal financial assistance from both central and state governments. Disclosing this at Mandapam, the concept of eco. tourism would have to be centred around the Kurusadi Island off the coast of Rameswaram.[85]

The Tamil Nadu government has considered the proposal to develop the tourist spots of Courtallam, Papanasam, Manimuthar, Kalakkad, Gundar, etc in Tirunelveli District at an outlay of Rs. one crore in the year 1999. The package tours are introduced at Courtallam, Papanasam and Manimuthar, and a two days package

[82] ***The Hindu,*** 19th August 1998, p.4.
[83] ***Ibid.,*** 30th November 1998, p.5.
[84] ***Ibid.,*** 14th January 1999, p.3.
[85] ***Ibid.,*** 15th January 1999, p.1.

covering Srivaikundam, Tuticorin, Suchindram, Nagerkoil, Kalakkad, Papanasam and Courtallam is also under consideration.[86]

During the year 2002-2003, The Ministry of Tourism , Government of India sanctioned first phase for a sum of Rs.5.00 crores to Integrated Development of Mamallapuram. Development of shore temple area at a cost of Rs.3.00 crores. The Chief Minister of Tamil Nadu laid the foundation of this project which held at Kanchipuram on 8.01.2003.[87] Under the development of second phase, Ministry of Tourism, Government of India, during February 2005 had sanctioned Rs.432.00 lakhs and released a sum of Rs.345.00 lakhs as first installment to commence the work. Under the second phase scheme, development works executed in Mamallapuram.[88] During the year 2004 -2005, Ministry of Tourism, Government of India sanctioned for Rs.448.lakhs to Integrated Product / Infrastructure and Destination Development Scheme in Yercaud. In the same period, a sum of Rs.8.00 crores were sanctioned by the ministry of Tourism, Government of India Under the development of Adi Sankara Circuit and Vivekananda Circuit. Under the development of Adi Sankara Circuit Scheme, to provide infrastructure at Kanchipuram. Under the development of Vivekananda Travel Circuit, to provide infrastructure facilities at Pamban, to developed Vivek Baskaram, Agni theertham, Ramarpatham, Jatayu Theertham in Rameswaram and concrete pavement work at Uthirakosamangai. For the development of Vivekananda Travel Circuit, a sum of Rs.662.48 lakhs had been sanctioned by the Ministry of Tourism, Government of India. Under

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[86] ***Ibid.,*** 26th January 1999, p.7.

[87] ***Tourism Policy Note, 2005-2006,*** Ministry of Tourism, Government of Tamil Nadu, Madras, 2005, p.26.

[88] ***Ibid.,*** p.28.

this scheme, to provided flood lights for Vivekananda Rock Memorial, to provided mounting of sound and light show, to establish Five cottages and strengthening of boat Jetty at Vivekananda Rock Memorial in Kanyakumari and also to develop Muttam and Thekkurichi beaches in Kanyakumari District.[89] Government of India also sanctioned a sum of Rs.494.40 lakhs for integrated development of Eco-Tourism Circuit. Covering in Point Calimere, Muthupet and Pitchavaram covering Portnova, M.G.R. Thittu and Chinna Vaikkal). This work was completed in 2006.[90] The Government of India is interested to develop rural tourism in India. Rural Tourism is on the uniqueness of the individual villages with regard to their life style, art and architecture, monuments etc. The State Government forwarded with a scheme under which financial assistance would be extended upto Rs.50 lakhs for promoting rural tourism in one centre. Under the scheme of rural tourism, tourist facilities are provided in the rural tourist places. The Government of India has sanctioned the following rural schemes in Tamil Nadu. For the development of Kazhugumalai in Thoothukudi District a sum of Rs.48.68 lakhs was sanctioned during 2003-2004. Apart from this, the Government of India has sanctioned a sum of Rs.20.00 lakhs under software components of Government of India - United Nations Development Programme. Endogenous Tourism Project at Kazhugumalai came up during 2004-2005.[91] The Development of Chettinad, Sivaganga District a sum of Rs.50.00 lakhs was sanctioned under rural tourism during 2003-2004, Apart from this, during 2004-2005, Government of India sanctioned

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[89] ***Ibid.,*** pp.31-34.
[90] ***Ibid.***, pp.34-35.
[91] ***Ibid.***, pp.37-38.

Rs.20.00 lakhs for Rural Tourism Project in Chettinad.[92] The Government of India also sanctioned a sum of Rs.50 lakhs for the development of Theerthamalai in Dharmapuri District under rural tourism.[93]

The Tamil Nadu State Government has been taking very special interest for promoting Tourism. The Chief Minister of Tamil Nadu played a profound role in changing the face of Tourism sector in Tamil Nadu. Hence, Tourism Department is attaching great importance to the upgradation / creation of infrastructure facilities at all tourist spots in Tamil Nadu. A beginning was made in 2001-2002, when a sum of Rs.5.00 crores was spent for provision of infrastructure facilities / basic amenities at tourist spots spread over 15 District Centres. Subsequently, funds are being spared by Government of Tamil Nadu for Infrastructure Schemes for every year and more tourist spots are being covered under this scheme. These measures have received overwhelming response from the District Collectors and they are sharing 50 per cent of the project cost from District Administration / Member of Legislative Assembly / Member of Parliament Constituency Development Funds.[94] During 2003-2004, funds were sanctioned for provision of infrastructure facilities in 10 places at a cost of Rs.752.04 lakhs and covering 8 Districts. These projects are implemented in 2004-2005.[95]

The places of worship in Tamil Nadu viz; Temple, Churches and Mosques attract thousands of pilgrims not only from other parts of

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[92] ***Ibid.***, pp.38-39.
[93] ***Ibid.***, p.39.
[94] ***Ibid.***, pp.53-56
[95] ***Ibid***., p.56.

India, but also from other part of the world. Almost all the pilgrims become tourists after their visit to the worship centres. Hence, pilgrim centres have paved to be an effective marketing tool for the Tourism Development. Better amenities at the pilgrim centres would facilitate more number of tourists visiting these places in Tamil Nadu. With this idea in mind, the Tourism Department, Government of Tamil Nadu took up provision of basic amenities at Velliangiri temple in Coimbatore District. Navathirupathi temple in Thoothukudi district, Arthanareeswarar temple in Namakkal district and Magudeswarar temple in Erode district at the cost of Rs.75 lakhs, Rs.98.75 lakhs, Rs.99.40 lakhs and Rs.35.00 lakhs respectively.[96]

The Department of Tourism, Government of Tamil Nadu would like to capitalise and promote Eco-tourism. During the year 2004-2005, financial assistance are to be given to Kovai Courtallam in Coimbatore district, Courtallam in Tirunelveli district, Thirumurthy Hills at Coimbatore district and Cudalur in Nilgiri district in a sum of Rs.60.42 lakhs, Rs.82.00 lakhs, Rs.8.45 lakhs and Rs.85 lakhs are respectively.[97] And also provided a sum of Rs.97.45 lakhs to promote the beaches of Kayalpattinam in Thoothukudi District, Poompuhar in Nagapattinam District, Pulicat (Back water) in Tiruvalluvar district and Thirumullaivasal in Nagapattinam District in Tamil Nadu.[98] They have also sanctioned money to provide basic amenities in the Art Gallery and Saraswathi Mahal in Thanjavur at a cost of Rs.3 lakhs.[99] During 2005-2006, the Eco-tourism centres like Hogenakkal in Dharmapurri district and Elagiri hills in Vellore District also

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[96] ***Ibid***., pp.59-60.
[97] ***Ibid***., pp.60-61.
[98] ***Ibid***., pp.61-62.
[99] ***Ibid***., p.63.

developed.[100] All the historical and heritage monuments are providing basic amenities in co-operation with Central/State Agencies. The Government of Tamil Nadu and Government of India declared 38 towns as Heritage towns in the year 1993 and 1994.[101] The Government of Tamil Nadu, sanctioned a sum of Rs.375 lakhs to the development of heritage towns under the Town and Country Planning Development Schemes and also sanctioned a sum of Rs.90 lakhs from Tourism Department funds.[102] The Government of India product 241 monuments in Tamil Nadu under the control of archaeological survey of India and 88 monuments under the control of archaeological department of Government of Tamil Nadu.[103]

Fairs and Festivals

The following important fair and festivals of Tamil Nadu attract all age groups of foreigners and the domestic tourists. They encourage ***Sell Tourist Product*** to different age groups.[104] The Tamil Nadu Tourism Development Corporation is making various efforts to promote tourism.

Tourist fairs are often combined with exhibitions. It gives an opportunity to meet a large number of buyers and exhibits from different countries at one place to study the market trends and to compare the price and quality of similar products.[105] All the places of

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[100] ***Ibid.,*** p.61.
[101] ***Ibid.***, pp.63-64.
[102] ***Ibid.***, p.65.
[103] ***Ibid.***, p.62.
[104] Yashodhara Jain, ***Tourism Development: Problems and Prospects***, New Delhi, 1998, pp.91-93.
[105] ***Ibid.***, p.93.

Tamil Nadu are best places for shopping. There are more items available for women like the famous glass bangles and other trinkets, palm baskets, chunk items, peals, jaggery from palm trees are some of the other specialties.[106] Craft bazaars will be held periodically.

Tourist Festivals

The following tourist festivals are celebrated in Tamil Nadu. There are as follows, World Tourism Day, India Tourism Day, Cape Festival, ***Saral*** Festival, ***Pongal*** Festival, Madurai Chitrai Festival, Summer Festival, Dance Festival in Mamallapuram and ***Natyanjali*** Festival in Chidambaram.

Every year, September 27 is usually celebrated as world tourism day all over the world.[107] Such a declaration is expected to create the proper atmosphere for and awareness about tourism and its importance and the need for its further development among the people and the several agencies concerned with it, meetings, seminars and also tours are being arranged on the tourism day at national and International levels.

The Government of India announced January 25 as the India's Tourism day. The Ministry of Tourism presents the Annual National Tourism Awards to the industry's best performers. The Prime Minister of India will give away the awards.[108] The Ministry of Tourism, Government of India is celebrating India Tourism week from January 19 to January 25 every year.

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[106] Ratan Deep Singh, ***Tourist India: Hospitality Services,*** New Delhi, 1916, pp.212-213.

[107] ***The New Indian Express,*** Madurai, 27th September 2000, p.7.

[108] ***The Indian Express***, 25th January 1998, p.4.

Pongal is yet another significant festival. It is celebrated as ***Tai Pongal*** in Tamil Nadu on the first day of the Tamil month ***Tai*** i.e., around the middle of January. But ***Pongal*** festival is popular in and around Madurai. After the harvest, the people celebrate ***Pongal*** as thanks giving to the Sun god and also thanks giving to the Cattle which rendered their service to men and their families.[109] It is called ***Makara Sankranti.***[110] The Tamil speaking people have given the festival day the name ***Pongal Pandigai*** for the reason that the newly harvested rice is first cooked and the preparation goes by the name ***Pongal***.[111]

In the next day of the ***Pongal***, a festival ***Mattu Pongal*** will be celebrated for the cattle. It is treated as the "day of thanks giving" to the cattle which rendered their services to men and their families. This festival is a great concern for the farmers. The catching of bull or ***Manju virattu/Jallikattu*** is a sport and valour which succeeds after ***pongal***. An event to control bull by strong and courageous youth and the youth will be presented with cash award, if he wins in controlling the bull. This event is called ***Jallikattu***. In Madurai district, ***Jallikattu*** is conducted at many places, but ***Alanganallur Jallikattu*** is world famous one.[112] Many foreign tourists witness this rural sports at Alanganallur. ***Rekla race*** or bullock cart race is held on 17th of January on the Madurai - Melur Road. Crowds gather to see the exciting race of the bullocks. Sheep fighting and cock fighting are also

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[109] P.V.Jagadisa Ayyar, ***South Indian Festivals,*** New Delhi, 1982, pp.8-9.

[110] The Passage of the Sun from any one sign another. In common usage specially applied to **Mahara Sankranti**.

[111] The name **Pongal** is given to rice boiled in Milk. It is generally cooked in courtyard of the houses.

[112] **Pamphlet**, "Martial Arts of Tamil Nadu - India", Department of Tourism, Government of Tamil Nadu, Madras, 1998.

conducted by TTDC every year during the time of ***Pongal*** festival in Madurai district.[113] Sheep are allowed for dual fight and while they are fighting. They should not turn their backs lest. They are treated as losers. The master of winning sheep takes the money. In cock fighting, the cocks are being trained for fighting purposes. A small knife is tied at every cocks-leg while they are fighting if any one sustain injuries and fall down, it is declared a defeated one. The wounded cock is taken by winner as his prize.

Chitrai festival is celebrated for twelve days in Meenakshi Sundareswara temple in Madurai. On the tenth day celestial wedding takes place in the temple.[114] On the eleventh day is the car festival. The god and goddess have been taken out into procession separately by car (big ***ratha***) in the four Masi streets. On the twelfth day the festival is shifted to river Vaigai. Alagar (Vishnu) of Alagarkovil, the brother of Meenakshi comes to attend his sister's wedding. But the marriage is over before his arrival. With disappointment, he crosses or entering the river on ***Chitra Pournami*** and it is observed on the full moon day in the Tamil month of Chitrai and finally he returns back to Alagarkovil.[115] The festival comes to an end on that day. During the time of ***Chitrai*** festival the TTDC conduct various cultural programmes at Tirumalai Nayak Mahal. The sound and light show will be conducted every day in this place. A large number of tourists attend this festival which depicts the culture of the Tamils.

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[113] **Pamphlet:** "Madurai - A Nector City", Department of Tourism, Government of Tamil Nadu, Madras, 1966.

[114] D.Devakunjari, ***Madurai Through the Ages (upto 1801 A.D.),*** Madras, 1979, p.305.

[115] P.Sarveswaran, "Chithirai Festival of Madurai", ***Souvenir***, South Indian History Congress, 21st Session, Madurai, 2001, p.1.

The waterfalls at Courtallam, the Spa of India receives an influx of visitors, tourists and excursionists. The water falls on rocks and tiny droplets are sprinkled into the air. The monsoon brings happiness. Thus it gives a fog like appearance. The breeze carries this fog far. The phenomenon is called ***saral*** in Tamil. The waters are known for medicinal value. The Government of Tamil Nadu and TTDC conducted festival every year in the season and also conducted cultural programmes, competitions to the tourists at the time of ***saral*** festival.[116]

The Department of Tourism conducted Summer Festival every year at Udhagamandalam, Kodaikanal, Yercaud, Elagiri, Kalvarayan and Kolli Hill stations in May/June with the summer festivals to conduct cultural programmes, adventure sports, boat races, flower shows and fruit shows add to the spendour of the festival.[117] In addition to that ***Skanda Shasti*** (***Soora Samharam***) at Tiruchendur, ***Thiruppavai*** Festival at Srivilliputtur, ***Arudra*** festival at Uttirakosamangai near Ramanthapuram, ***Ramanavami, Navarathri*** festivals at Rameswaram, ***Dance Festival*** at Mamallapuram (December/January), and ***Natyanjali*** festival at Chimdambaram (February / March), are celebrated in Tamil Nadu every year.[118] Special festivals are also conducted in memory of freedom fighter Veerapandia Kattabomman at Panchalankurichi in Tirunelveli district

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[116] **Pamphlet**: "Tamil Nadu - A Land of Enduring Heritage India", Director of Tourism, Government of Tamil Nadu, Chennai, March 1999.

[117] ***Tamil Nadu Tourism Policy Note, 2005-2006, op.cit.,*** p.67.

[118] ***Tamil Nadu Tourism Policy Note, 1995-1996,*** Department of Tourism, Government of Tamil Nadu, Madras, 1995, pp.10-11.

in May every year.[119] Such facts reveal that the various attractions of tourist information blended with the cultural heritage of the Tamils.

Kanyakumari is a major tourist centre in the country. It is surrounded by the Indian Ocean, the Bay of Bengal and the Arabian Sea. The Hindus consider a bath on this confluence as very sacred. It is popularised at the national and international level. Every year Cape festival will be held in October for 3 days and also organised cultural programmes.[120]

From a small beginning in the year 1949, the tourist organisation had crossed through various facets. The recognition given to tourism as an industry paved the way for its standing as an independent discipline. In between the years 1149 A.D. and today there has been a tremendous amount of works, which has helped in strengthening the tourist organisation. The appointment of various expert committees, advisory committees, councils and boards from time to time has also helped the organisation to grow tremendously. The Department of Tourism declared all ancient towns to be identified as ***Heritage Towns***. The TTDC plans to keep all the places in clean and beautiful. It protects archaeological and architectural sites. It provides public amenities for visitors, to develop infrastructure facilities and create recreation centres. Further, the projects were prepared and implemented with the help of Government of Tamil Nadu, the Government of India and the World Bank. Thus the Department of Tourism and TTDC has played a key role in promoting and developing tourism in Tamil Nadu. Many social, cultural and

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[119] ***Tamil Nadu Tourism Policy Note, 2005-2006, op.cit.,*** p.67.

[120] ***The Hindu***, Article, "Focus on Kanyakumari District", 8th May 1998, p.1.

geographical aspects have widened the prospects of Tourism in Tamil Nadu. They are all made beneficial to he tourists by the TTDC. The various facilities provided for the tourists too are noteworthy features of the TTDC.

CHAPTER VI
TOURIST ARRIVALS

The developing countries have recognized the importance of tourism for the regular earning of foreign exchange. Employment generation comes next to that. The performance of individual countries with regard to tourism industry in terms of earning foreign exchange, balance of payment and employment effects, can be judged effectively only in relation to the other sectors of economy. The importance of tourism in developing countries as a whole has increased rapidly in recent years. The growth and significance of such aspects vary widely from one country to another.

India having all type of tourism potential is sharing even less than one percent in world tourism market while many small countries having less tourism potential, are getting more foreign exchange than the earnings of India. Comparisons are, however odious. It is not the intention to compare tourist statistics of India with that of other countries in terms of tourist arrivals or the foreign exchange earned. The conditions differ in every country and hence are not comparable.

Tourist arrivals for a country of the size of India may not look impressive. But factors like India's distance from the affluent tourist markets of the world such as USA, Europe, Canada, Japan and Australia is also a major cause for a stagnant condition.

It costs a visitor from those countries quite a substantial amount to visit India for a holiday. India has developed its tourism organization only recently as compared to other countries whose share of tourist arrivals is much higher. Moreover, advanced countries have certain geographical advantages which India does not have their large tourist traffic figures are mainly accounted for by intra-regional tourism. Thus Canada gets millions of tourist every year from USA and vice versa mainly because of the two countries proximity with each other. India's neighbours are not affluent and hence India's tourism prospects from neighboring countries is not much.

The Indian Tourism Scenario in 2007

The Indian tourism was also adversely affected after the 11th September events. The international tourist arrivals in the country in the year 2001 was estimated to be 2.54 million as compared to 2.65 million in the year 2000, thus showing a decline of 4.2% as against a growth of 6.7% achieved in 2000.[1] But the number of foreign tourist arrivals touched 5 million in 2007. While in 2006 foreign tourist arrivals to India stood at 4.45 million, in 2007 the numbers swelled by 12 %. During this period, India also earned foreign exchange through tourism to the tune to $11.96 billion, which is 33.8% more than the last year's earnings of $ 8.92 billion. India also won the WTA - Asia's Best Destination Award for 2007.[2]

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[1] Tourism Policy Note, 2002-2003, Government of Tamil Nadu, Chennai, 2003, p.6.
[2] Tourism Policy Note, 2008-2009, Government of Tamil Nadu, Chennai, 2008, pp.4-5.

The year 2001 being a problem year for the tourism industry, mainly because of the global economic slow down and the 11th September effect as analysis of the tourists arrivals is given for the two periods. The first being the period of from January 2001 to August 2001 and second September 2001 to December 2001. In the first segment the tourism industry was affected by general economic slow down and the second segment suffered from the combined effect of general economic slow down and the after effect of the 11th September incident, the later having an over riding effect on the tourism arrival in the country.

Table No.1

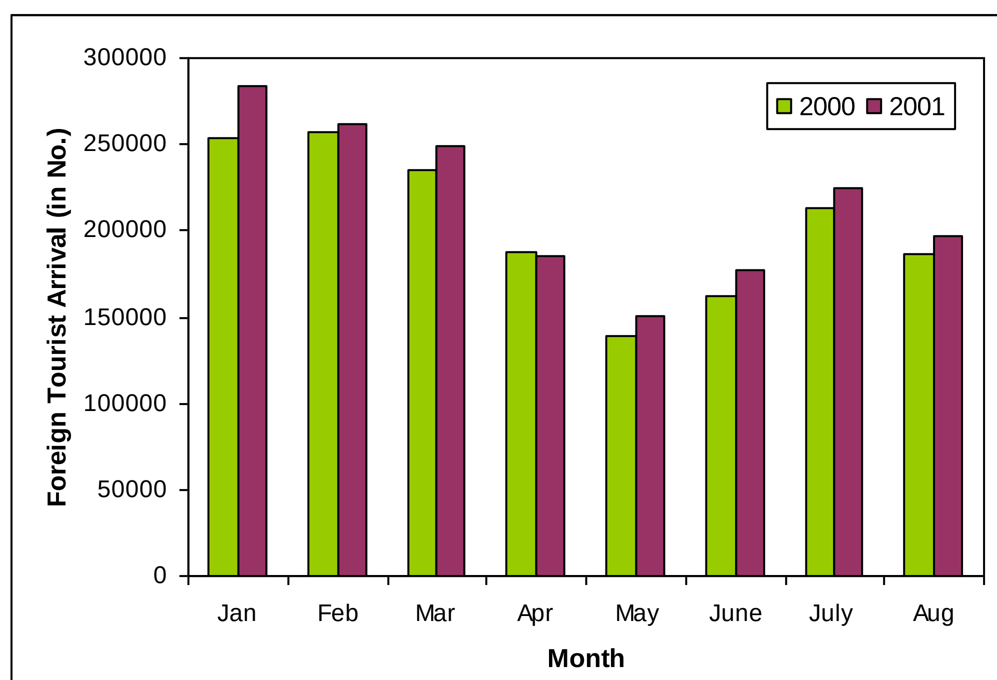
Foreign Tourist Arrivals in India during January to August 2001 and the Corresponding Figure for 2000[3]

Month	**Foreign Tourist Arrival**		**Percentage change 2001 / 2000**
	2000	2001	
January	2,53, 666	2,83, 750	11.86
February	2,57,403	2,62,306	1.90
March	2,34,606	2,48,965	6.12
April	1,88,132	1,85,338	-1.49
May	1,39,575	1,51,098	8.26
June	1,61,613	1,76,716	9.35
July	2,12,949	2,24,432	5.39
August	1,86,843	1,96,517	5.18
Total	16,34,787	17,29,122	5.77

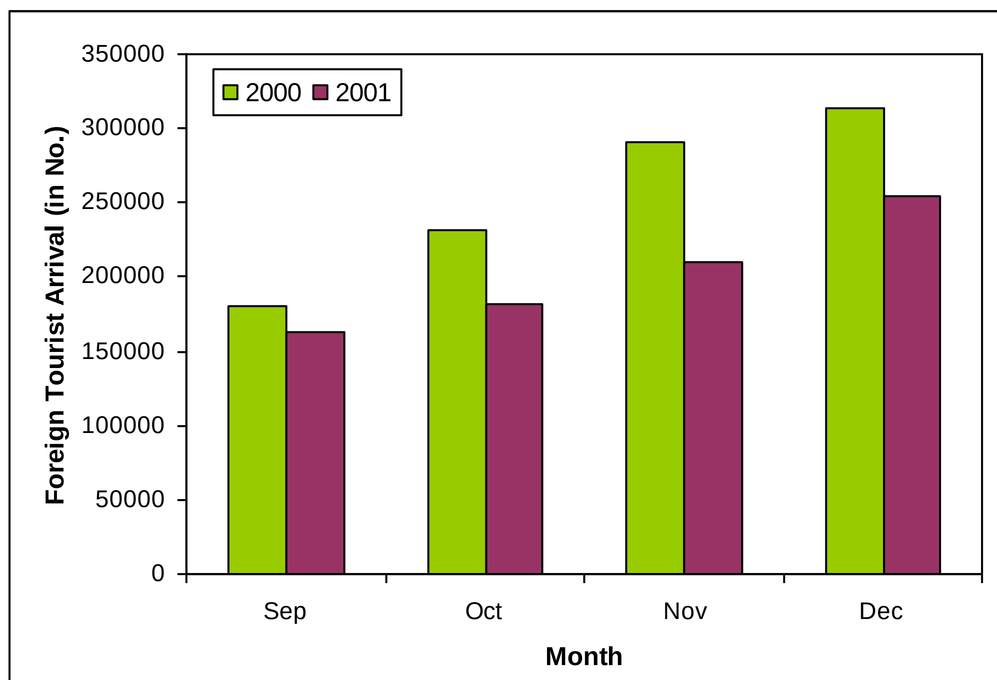
[3] Ministry of Tourism, Governement of India, 2001. www.itope.org.

Table No.2
Foreign Tourist Arrivals in India From September to December 2001 and the corresponding Figure for 2000[4]

Month	Foreign Tourist Arrival		Percentage change 2001 / 2000
	2000	2001	
September	180070	162326	-9.85
October	230978	181605	-21.38
November	290201	209685	-27.74
December	313342	254544	-18.76
Total	1014591	808160	-20.35



[4] ***Idem.***



From the above two tables and the diagrams given, it is evident that in the first eight months of the year 2001, the growth rate in tourist arrival in India was 5.77 percent compared to the previous year. This was definitely better than the growth rate of 3 to 4 percent achieved all over the world as per the estimates made by the WTO. This growth rate is also comparable to the projected average annual growth rate in the international tourist arrivals of 4.1 percent in the period up to 2020 as per the forecast made by the WTO in their Tourism 2020 vision.

Table No.3

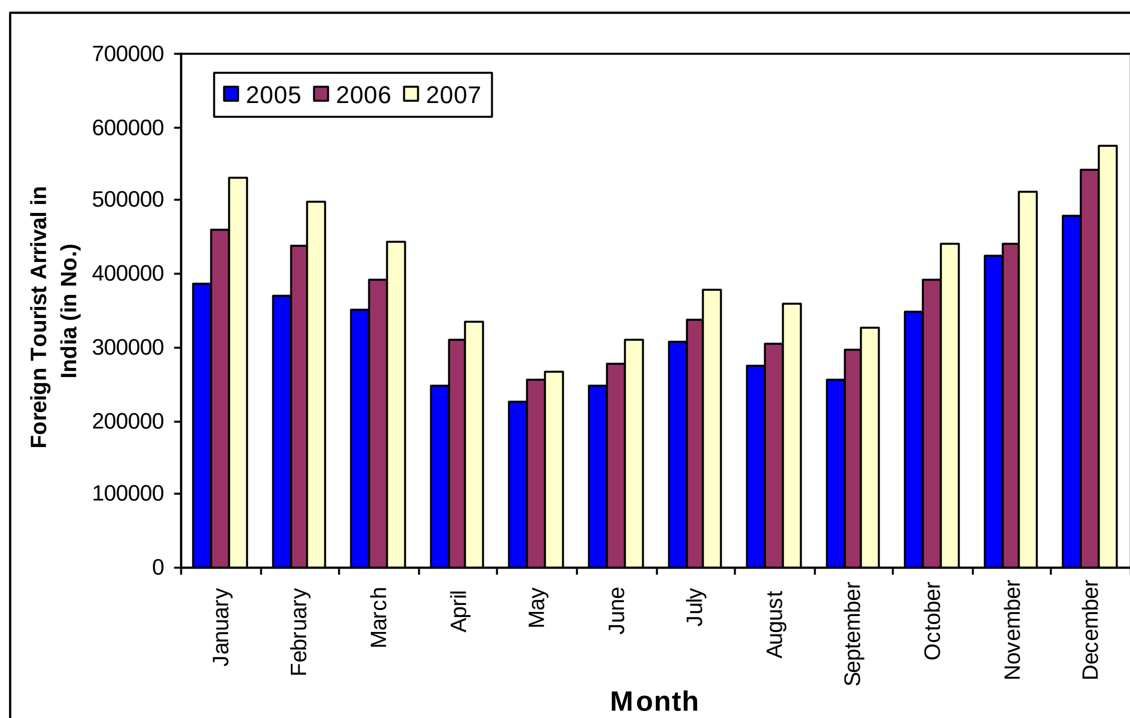
Foreign Tourist Arrivals from 2005 to 2007[5]

Month	**Foreign Tourist Arrival**			**% changes in foreign tourists arrival**	
	2005	2006	2007	2006/05	2007/06
January	385977	459489	532088	19.0	15.8
February	369844	439090	498806	18.7	13.6
March	352094	391009	444186	11.1	13.6
April	248416	309208	333945	24.5	8.0
May	225394	255008	267758	13.1	5.0
June	246970	278370	310104	12.7	11.4
July	307870	337332	377474	9.6	11.9
August	273856	304387	360089	11.1	18.3
September	257184	297891	325893	15.8	9.4
October	347757	391399	440715	12.5	12.6
November	423837	442413	510987	4.4	15.5
December	479411	541571	575148	13.0	6.2
Total	3918610	4447167	4977193	13.5	11.9

The foreign tourist arrivals have scared nearly 12.2 percent to about 3125450 tourists in the period between January and August 2007. The peak season recorded 41.75 percent of the total tourist arrivals. Improved access and convenience of travel especially by air have aided growth in the segment. Foreign tourist arrivals galloped 18.3 percent to 360090

[5] ***www.itopc. org.***

tourists in August 2007 over August 206 and 15.5 percent to 510985 tourists in November 2007. Foreign tourist arrivals increased by 11.9 percent in 2007 over 2006. The spending foreign tourist arrival also increased by 22.39 percent to Rs.49413 crore in 2007 over 2006. The Union Ministry of Tourism has set a target of 10 million foreign tourist arrivals in a few years. The government has started to gear up to make 'India Everywhere' its campaign to hype the growth story, as was done at the Davos Summit in Switzerland in 2005. It is stepping up on infrastructure development initiatives like the golden quadrilateral express ways linking non-metros, up-grading of metro and non-metro airports through pubic-private participation (PPP), opining up the civil aviation sector, and attracting FDI in several sectors. All these are positive signals for the growth of hotel sector. This will open up opportunities for large domestic and mid-sized players as well as international majors.



Present Position

Tourism has the potential to stimulate India's foreign exchange earnings, enough to meet her entire feet bill and also to take care of other essential imports. It is also agreed that tourism has the capacity to employ at least three times as many people as the present 20 million. Apart from these major benefits, tourism has the power to bring about social integration, environmental regeneration, development of handicrafts and trade providing significant opportunities for development. Lack of killer instinct, which in this case transcend into absence of political will as the main reason for the poor performance in the tourism front.

Investment in tourism in terms of Government expenditure is a mere 0.9 percent of the total budget (this includes expenditure on airports, tourism services, airlines and transport). India is 153 out of 160 countries in the area of tourism investment, while China (including Hong Kong) invest 7.4 percent, Malaysia 5.1 percent, Singapore 9.1 percent and Spain 9.5 percent. The reforms in an industry are directly proportional to the investment made in it. As a result of insufficient investment in the sector, India's position as a tourist destination in 2000 has dropped to the seventh place in Asia.[6]

A concerted effort has to be made to change the mindset of policy makers and to make them realise that tourism can provide a real thrust to the country's economy. A realisation that tourism is a powerful instrument for social economic growth must replace the outdated view of tourism as

[6] ISI Analytics: India Industry Research - Tourism Industry, A Euro money Institutional Investor Company, (www.securities.com), 2006, p.4.

elitist activity. The change of attitude has to be brought about primarily with the Government of India whose policies have a direct positive (or) negative impact on Euro. There is also a need to focus on stable governments whose role in the development of tourism will be significant.

Considering the socio -economic importance of tourism, the Government, its agencies, private sector units and individuals are taking various measuring like infrastructure development scheme and projects involving large investments to promote tourism. An objective evaluation of the performance done so far and to forecast future prospect become, imperative particularly in the context of large scale investment and consequential by added social responsibility. This study attempts such an objective evaluation of the performance of the tourism sector in India.

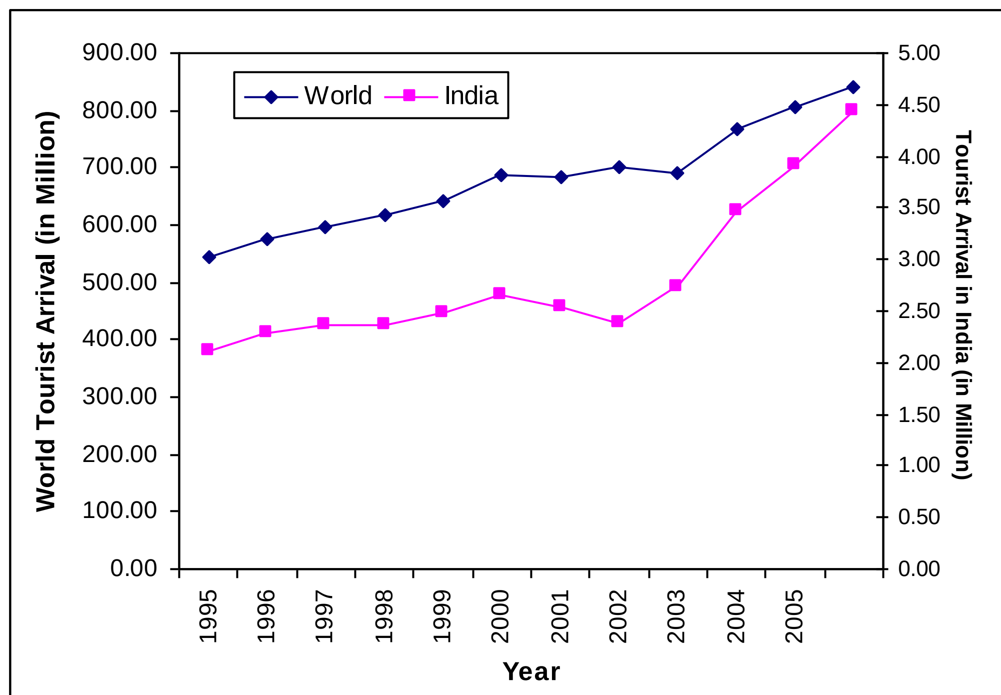
International Tourist Arrivals

It is paradoxical to note that while the size of international tourism grows, India's share in worldwide arrivals declines in 2001 and 2002; but it was raised in 2003. India's share in world tourism which was about one present in the sixties, has come down to 0.34 to 0.53 percent in the nineties and twenties.

Table No.4
Share of India in world tourist arrival [7]
(In Million)

Year	World	India	% of market share
1995	544.9	2.12	0.39
1996	575.3	2.29	0.38
1997	597.8	2.37	0.38
1998	617.4	2.36	0.38
1999	641.4	2.48	0.38
2000	685.5	2.65	0.39
2001	683.8	2.54	0.37
2002	702.8	2.38	0.34
2003	690.9	2.73	0.39
2004	766.0	3.46	0.45
2005	806.0	3.92	0.49
2006	842.0	4.43	0.53

[7] India Tourism Statistics 2003. Ministry of Tourism, India, 2006.



During the last 50 years, the international tourist arrival has increased from 25 million in the year 1950 to 842 million in 2006. The tourism receipts have also increased from US $ 2.1 million to US $ 726.0 billion. The future projections are very impressive.

Growth of International Tourism in India

International tourism to India has developed rapidly since independence. The number of foreign tourism visiting India was 16, 829 in 1951. However, in 2007 it has increased to 49, 77, 193 persons. The following tables explains there details regarding the phenomenal growth of foreign tourist arrival in India over the decades since independence.

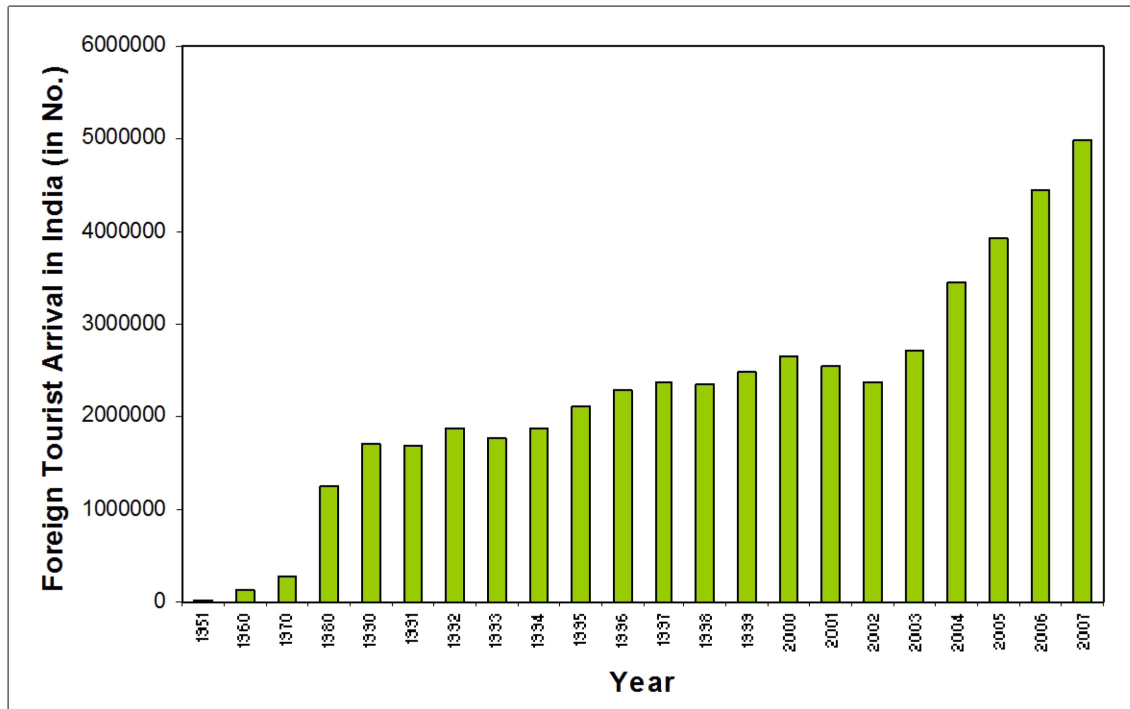
Table No.5

Foreign Tourist Arrivals in India [8]

Year	Number	% change
1951	16829	-
1960	123095	24.7*
1970	280821	8.6*
1980	1253694	16.1*
1990	1707158	3.1*
1991	1677508	-1.74%
1992	1867651	11.33%
1993	1764830	-5.51%
1994	1886433	6.89%
1995	2123683	12.58%
1996	2287860	7.73%
1997	2374094	3.77%
1998	2358629	-0.65%
1999	2481928	5.23%
2000	2649378	6.75%
2001	2537282	-4.23%
2002	2384364	-6.03%
2003	2726214	14.34%
2004	3457477	26.82%
2005	3918610	13.34%
2006	4447167	13.49%
2007	4977193	11.92%

* Average Annual Growth

[8] India Tourism Statistics, 2003, Department of Tourism, Government of Tamilnadu, 2007.



This impressive growth was subject to fluctuation such as the aftermath of the continuing terrorism in Kashmir, the Ayodhya issue, plague in Surath, Movement of the liberation tigers of Tamil Ezham, (LTTE) in south India, Gulf war and the USA twin tower attack. However, again the number of foreign tourist picked up and in 2007, it has crossed the four million figures.

The regions and countries from where the foreign tourist arrives in India is an important consideration to be looked into for developing foreign tourism. Arrivals from different regions as well as from different countries in South Asia are indicated below.

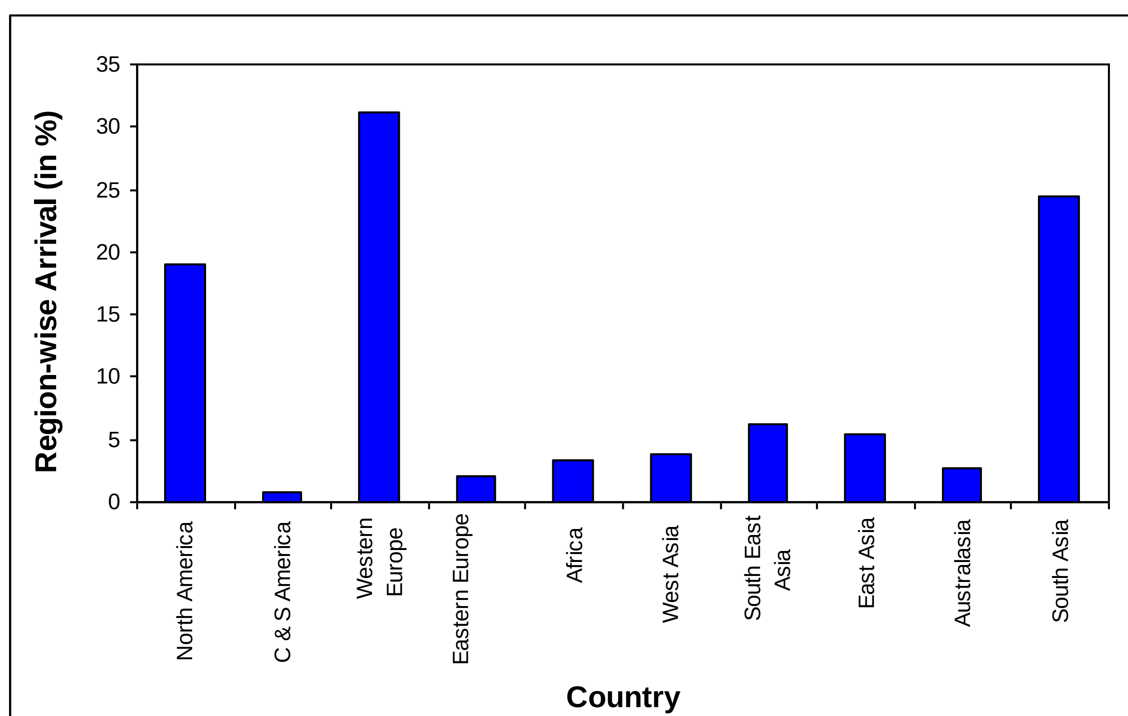
Tourist Arrivals in India from Region/Country wise During 2001 - 2003

International tourist arrivals in the country in 2003 were 2726214 as compared to 2384364 in 2002, registering as increase of 14.3 percent. Arrivals from different regions as well as from different countries in South Asia are indicated below:[9]

Table No.6
Tourist Arrivals in India from Region/Country wise During 2001 -2003

	2001		2002		2003	
Total Tourist Arrivals in India	2537282		2384364		2726214	
Arrivals from Region / Country	%Share		% Share		% share	
North America	417747	16.5	441780	18.5	518474	19.0
C & S America	21925	0.9	17672	0.7	21654	0.8
Western Europe	819973	32.3	726783	30.5	847966	31.1
Eastern Europe	38863	1.5	40628	1.7	55252	2.0
Africa	90962	3.6	83457	3.5	93353	3.4
West Asia	96424	3.8	92562	3.9	103596	3.8
South East Asia	139975	5.5	149291	6.3	168926	6.2
East Asia	130464	5.1	115424	4.8	150506	5.5
Australasia	66104	2.6	63261	2.7	73849	2.7
South Asia	672133	26.5	630653	26.4	666889	24.5
Afghanistan	1248	0.0	6012	0.3	10079	0.4
Iran	11728	0.5	11815	0.5	17539	0.6
Maldives	17564	0.7	18826	0.8	18345	0.7
Nepal	41135	1.6	43056	1.8	42771	1.6
Pakistan	52762	2.1	2946	0.1	10364	0.4
Bangladesh	431312	17.0	435867	18.3	454611	16.7
Sri Lanka	112813	4.4	108008	4.5	109098	4.0
Bhutan	3571	0.1	4123	0.2	4082	0.1

[9] India Tourism Statistics, 2003. Bureau of Immigration, 2003.



During the year 2003, maximum number of tourists arrived from Western Europe constituting 31.1 percent followed by South Asia (24.5 percent), North America (19.0 percent), South East Asia (6.2 percent), East Asia (5.5 percent), West Asia (3.8 percent), Africa (3.4 percent), Australia (2.7 percent), Eastern Europe (2.0 percent) and Central South America (0.8 percent).

The Estimate of Foreign Exchange Earnings From Tourism

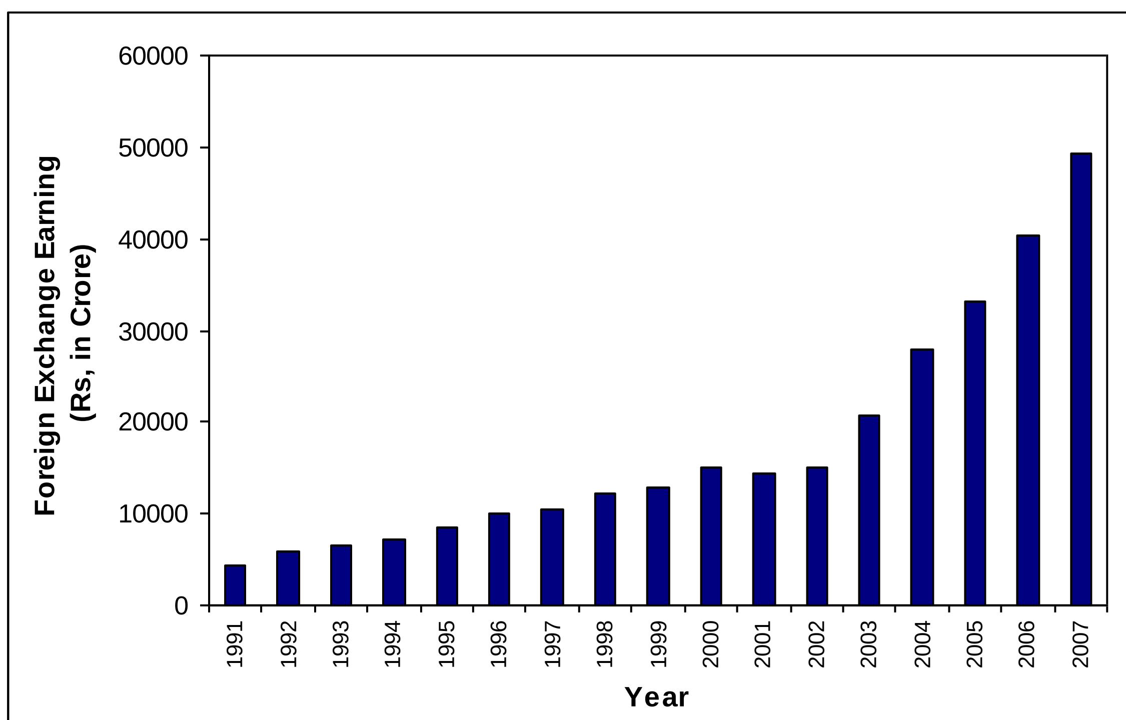
The estimate of foreign Exchange earnings from tourism since 1991 is given in the following tables.[10]

[10] Reserve Bank of India, 2007. India Tourism Statistics, 2003. Commissioner of Tourism, Chennai, 2003.

Table No.7
Foreign Exchange Earnings

Year	Foreign Exchange Earning (Rs. in Crore)	Percentage change
1991	4318	-
1992	5951	37.82%
1993	6611	11.09%
1994	7129	7.84%
1995	8430	18.25%
1996	10046	19.17%
1997	10511	4.63%
1998	12150	15.59%
1999	12951	6.59%
2000	15083	16.46%
2001	14344	-4.90%
2002	15064	5.02%
2003	20729	37.61%
2004	27944	34.81%
2005	33123	18.53%
2006	40375	21.89%
2007	49413	22.39%

Foreign Exchange Earnings



Share of India in the world tourism receipts

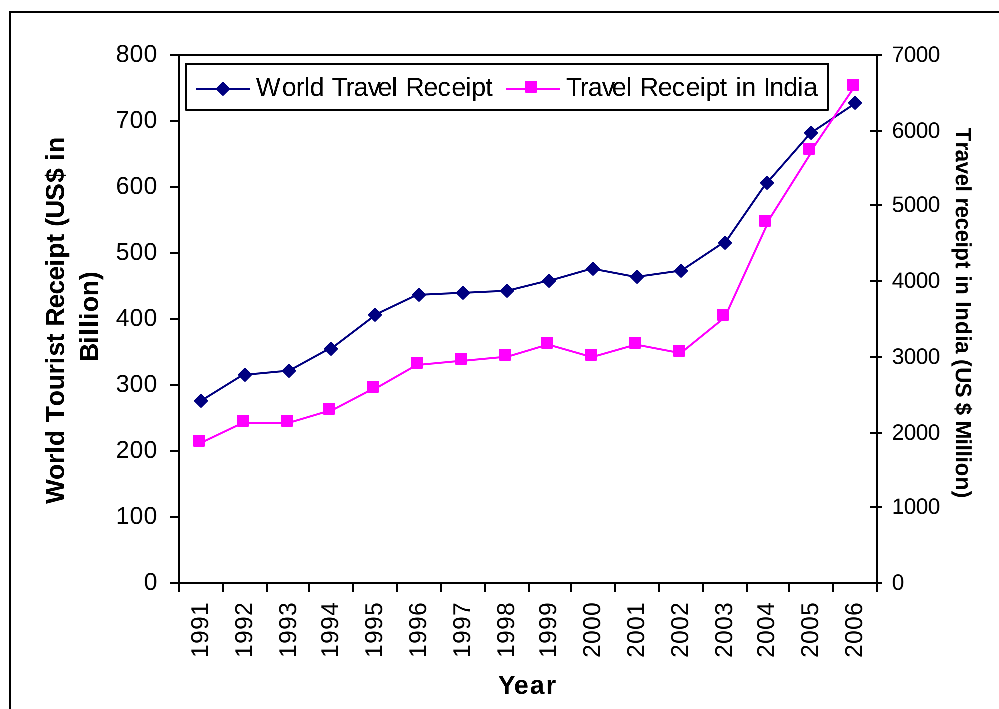
The share of India in the world tourism receipts has been varying between 0.64 to 0.91 over the last few year. The comparative estimates are given in the following tables.[11]

[11] World Travel Receipts - World Tourism organisation Travel Receipts in India - Reserve Bank of India, India Tourism Statistics, 2003. Commissioner of Tourism, Chennai, 2006.

Table No.8

Share of India

Year	World travel receipt (US$ Billion)	Travel receipt in India (US $ Million)	Percentage share of India
1991	276.9	1861	0.67
1992	315.4	2126	0.67
1993	321.9	2124	0.66
1994	354.9	2272	0.64
1995	405.3	2583	0.64
1996	436.5	2889	0.65
1997	439.7	2948	0.66
1998	442.5	3009	0.67
1999	457.2	3168	0.66
2000	477.0	3009	0.66
2001	463.6	3168	0.66
2002	474.0	3042	0.65
2003	514.4	3533	0.69
2004	605.0	4769	0.79
2005	683.0	5731	0.84
2006	726.0	6569	0.91



Tourist Arrival Trend in Tamil Nadu

The multifaceted tourism products of Tamil Nadu attract a large number of tourists from other states as well as other countries. The inimitable cultural aspects and hospitability stand out to excel other tourism aspects. These distinct factors influence foreign tourist to come and stay for a longer duration.

Table No.9

Average length of stay in the Country[12]

Country	Days
India	31.2
Canada	5.22
Brazil	13.00
France	7.31
Hong Kong (China)	3.38
Japan	8.80
Malaysia	5.50
Singapore	2.60
Spain	12.9
Thailand	8.4

The above table reveals that the vastness and diversity of the country and numerous tourist attractions in the country make a foreign tourist stay in India for more than 31 days. Of this, the length of stay of an average tourist in Tamil Nadu is 4 to 5 days in the case of a domestic tourist and 7 days in the case of foreign tourist. A foreign tourist spends Rs.2252/- per day and a domestic tourist Rs.711/-. A day visitor spends Rs.449/- per day. Among the foreign tourists, 23% stay in Star Hotels, 44% in Budget Hotels and 13% in Guest and Rest Houses. The corresponding percentage for domestic tourist is 10, 49 and 14

[12] Ministry of Tourism, India, 2006.

respectively.[13] This is one of the highest after their stay in Goa and Himalayas.

The maximum number of foreign tourist arrival in South India during December and January was from Europe, Scandinavian Countries, united kingdom and North America the major contributing countries. The winter conditions and the Christmas holidays are major influential factors.

Table No.10

Share of Top Ten States/UTs in Domestic Tourists Visit During 2006[14]

States	% of share of domestic tourist during 2006
Andhra Pradesh	25.9
Uttar Pradesh	24.0
Tamil Nadu	13.0
Rajasthan	4.1
West Bengal	3.7
Karnataka	3.6
Maharashtra	3.6
Uttaranchal	3.5
Gujarat	2.5
Bihar	2.0
Other	14.1
Total	100

[13] Tourism Policy Note, 2008-2009, Government of Tamil Nadu, Chennai, 2008, p.10.
[14] Ministry of Tourism, India, 2006. Commissioner of Tourism, Chennai, 2006.

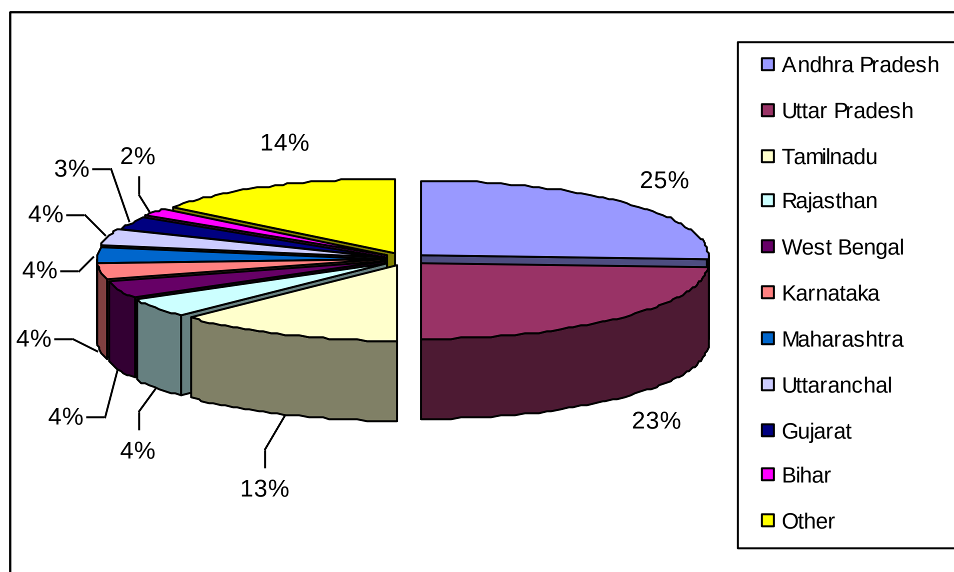
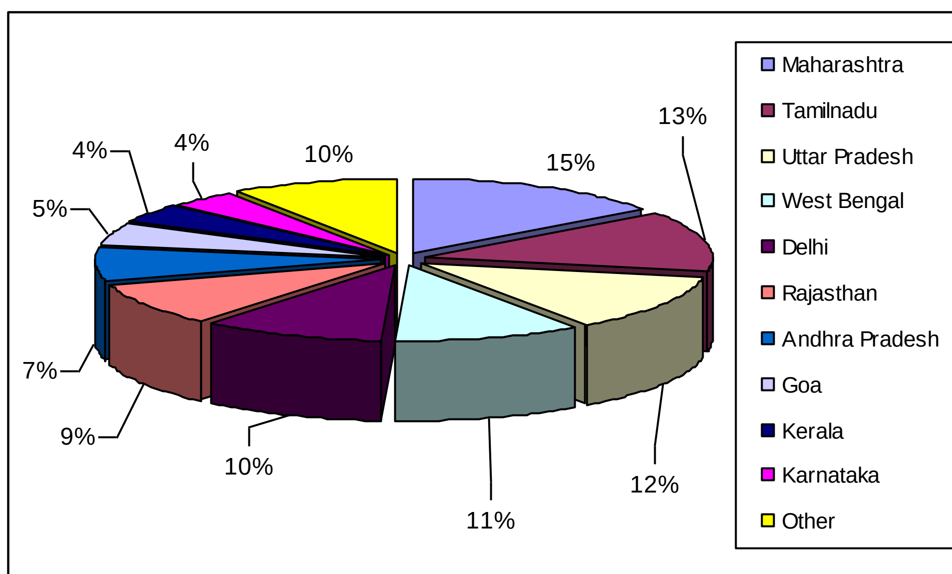


Table No.11

Share of Top Ten States/UTs in Foreign Tourists Visits During 2006[15]

States	% of share of foreign tourist during 2006
Maharashtra	14.7
Tamil Nadu	13.4
Uttar Pradesh	12.3
West Bengal	10.5
Delhi	10.3
Rajasthan	9.4
Andhra Pradesh	7.1
Goa	4.7
Kerala	4.4
Karnataka	3.7
Other	9.5
Total	100

[15] ***Idem***.



With over 40 million tourist arrivals (domestic and foreign), Tamil Nadu stands third in the country for domestic and second place for foreign tourist during 2006. Both domestic and foreign tourist arrival during the past 6 years have shown a constant increase while withstanding many disturbing events like September.

Average growth rate of tourist arrivals stood at 5.4%. Among the tourists arrivals over 96.65 percent are domestic tourists and about 3.75 percent are foreign tourists in 2007. The interaction with the foreign tourists during Dance festival at Mamallapuram (December / January) reveals that European are fascinated by the art, culture and festivity besides temple architecture of south India.

Major share of domestic tourist come from West Bengal, Gujarat, Maharastra, U.P. M.P., Delhi and Chandigarh. While Bangalies are impulsive travelers, the Gujaraties are basically pilgrims and invariably in the upper are groups.

The leave travel concession for the Government employees the world class health care at affordable expenses which are available in Tamil Nadu also draw a large number of tourists. The Appollo hospital, Chennai, Sankara Nethralaya, Chennai. Christian Medical College, Vellore and Aravind Eye Hospital, Madurai are some of the major promoters of Health Tourism in Tamil Nadu.

Though foreign tourists arrival in terms of share in the national arrivals is encouraging, there is scope for improvement matching the potential. Apart form tourist arrival from west during December January, the ethylic from Singapore, Malaysia, Mauritius and South Africa visit in June / July and during festival seasons. The seasonal factor can be substantially reduced through innovative marking packages.

Domestic tourism remains the mainstay for Tamil Nadu. A large number of tourists arrives here for their business. Domestic tourism is not confined to the lower spectrum of spending and in terms of hotel and shopping receipts. There is a misconception that domestic tourists are not good spenders unlike foreign.

Visits for reading restaurants, hotels and air line officer and interaction with marketing executives reveal that corporate executives, business travelers and domestic tourists are their primary consumers.

While foreign tourist arrival in 2003 (inbound tourist) is about 2.7 million, about 3.8 million Indians are going to abroad (outbound tourists) every year. Though it is higher, in comparison to the population, overseas

employment, business and educational visits and their consequent positive economic implications are the reasons.

Since domestic tourism is immune to international disturbances due attention should be given to domestic market also. At least 12 percent compounded rate of growth over next decade will mean far reaching economic implication for the country and all state holders.

It is seen from the following table that one of the highest growth rites is tourist arrivals. Statistic is not available in respect Jharkand, Chattisgarh and Utharanchal as they are newly formed states. But they are included in undivided states of Bihar, M.P. and U.P.

Table No.12
Tourist Arrivals in Tamil Nadu[16]

Year	Domestic	Foreign	Total	% Growth
1993	14211900	435473	14647373	-
1994	16026000	498121	16524121	12.81
1995	17214973	585751	17800724	7.73
1996	18199666	613982	18813648	5.69
1997	18928044	636642	19564686	3.99
1998	20413193	636400	21049593	7.59
1999	21136941	722442	21859383	3.85
2000	22981882	786165	23768047	8.73
2001	23812043	773073	24585116	3.44
2002	24661754	804641	25466395	3.58
2003	27059002	901504	27960506	9.79
2004	30076832	1058012	31134844	11.35
2005	32339478	1179319	33518787	7.66
2006	39214721	1335661	40550382	20.98
2007	50647000	1753000	52400000	29.22

[16] Commissioner of Tourism, Chennai, 2002.

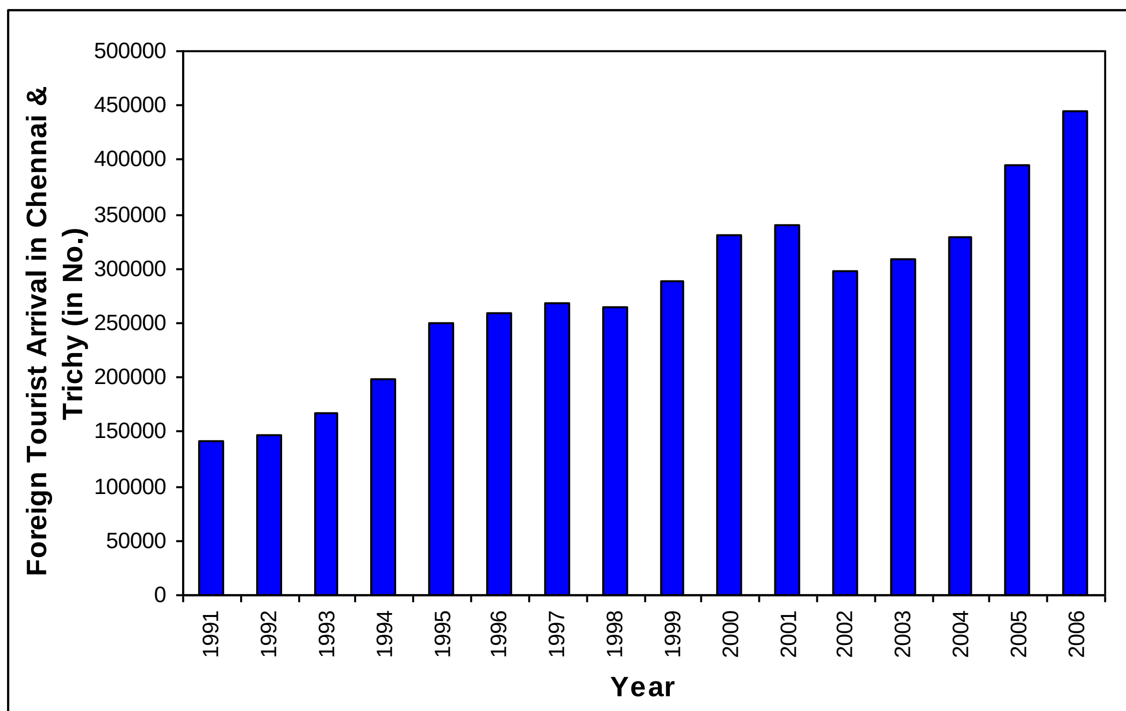
Tourist arrivals in Tamil Nadu have shown a positive growth over the fast decade and now they had withstood the negative impact of September 11 incident and down trends in world tourism arrivals.

Table No. 13

Foreign Tourist Arrivals in Chennai and Tiruchirapalli Air Port only[17]

year	Arrivals	Percentage increase Over the Previous year
1991	141146	-
1992	147027	4.17%
1993	167560	13.97%
1994	197772	18.03%
1995	249185	26.00%
1996	259825	4.27%
1997	269228	3.62%
1998	264265	-1.84%
1999	289125	9.41%
2000	331659	14.71%
2001	339358	2.32%
2002	297328	-12.39%
2003	308602	3.79%
2004	328824	6.55%
2005	394429	19.95%
2006	444440	12.68%

[17] Commissioner of Tourism, Chennai, 2006. www.tn.org.in.



The foreign tourists arrival in Tamil Nadu by air is calculated at both Chennai and Trichy points. The foreign tourist arrivals increase from 1,41,146 in 1991 to 444440 in 2006 The rate of increase during the study period in 8.35 percent. There is a gradual annual increase except in one year. The annual growth is maximum in 1995 with 26.00 percent. The yearly growth of foreign tourist arrival has negative in 1998 with -1.87 percent. In 2000, the foreign tourist arrival has increased by 12.73 percent compared to the previous year. But the trend of growth declined to 2.32 percent in 2001 and negative 12.39 percent in 2002 due to the September 11th incident.

Market share of Tamil Nadu in Foreign tourist Arrivals

The market share of Tamil Nadu in India regarding the foreign tourists arrivals is calculated by the total number of foreign tourist arrivals in Tamil Nadu to the total foreign tourist arrival in India. The market

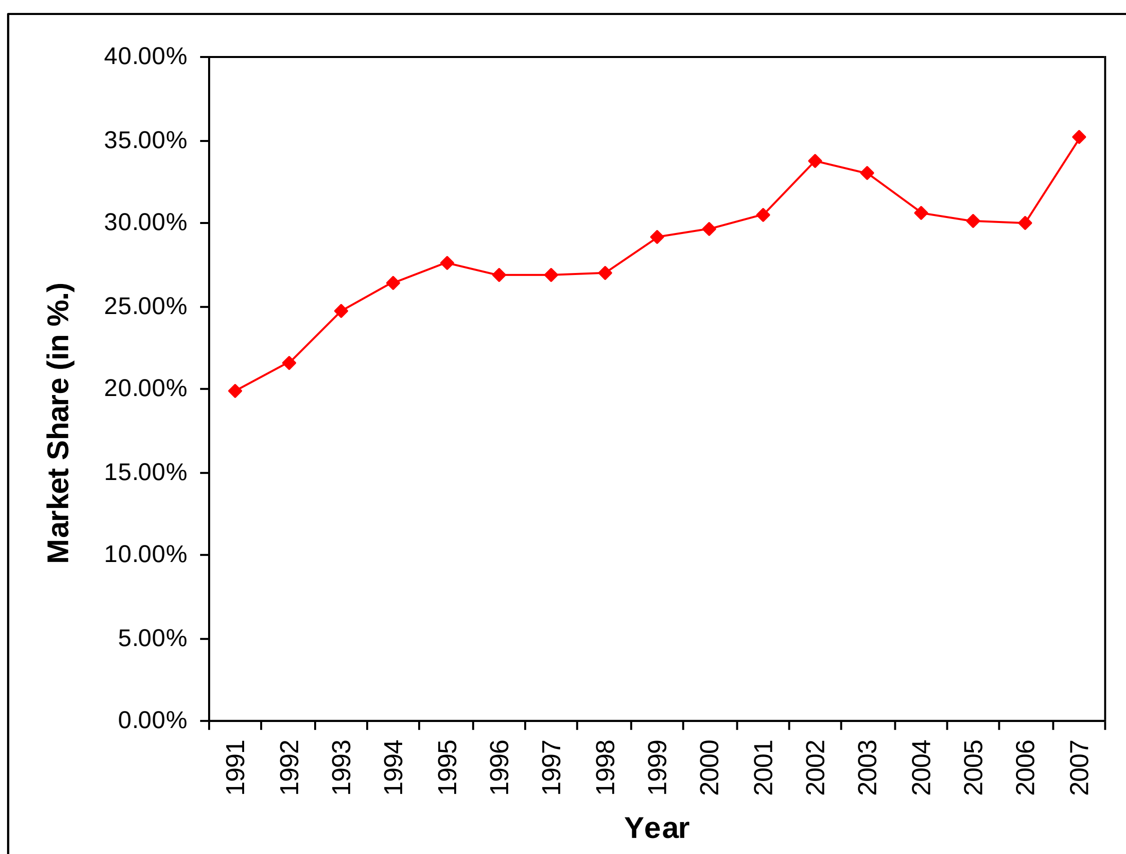
share is calculated from 1991 to 2007 and it is shown in the following table.[18]

Table No.14

Foreign Tourist Arrivals to India and the Percentage share of Tamil Nadu 1991 -2007

Year	India	Tamil Nadu	% of market share
1991	1677508	333877	19.90%
1992	1867651	403421	21.60%
1993	1764830	435473	24.68%
1994	1886433	498121	26.41%
1995	2123683	585751	27.58%
1996	2287860	613982	26.84%
1997	2374094	636642	26.82%
1998	2358629	636400	26.98%
1999	2481928	722442	29.11%
2000	2649378	786165	29.67%
2001	2537282	773073	30.47%
2002	2384364	804641	33.75%
2003	2726214	901504	33.07%
2004	3457477	1058012	30.60%
2005	3918610	1179319	30.10%
2006	4447167	1335661	30.03%
2007	4977193	1753000	35.22%

[18] Ministry of Tourism, India, 2007. Commissioner of Tourism, Chennai, 2007.



The rate of the foreign tourist in Tamil Nadu has increased during the period from 1991 to 2006. The market share of foreign tourist arrivals in Tamil Nadu varies from 19.90 percent in 1991 to 35.22 percent in 2007. Since 1991 the market share of Tamil Nadu in gradually increasing with a minor short falls. It reveals that the foreign tourist arrivals in Tamil Nadu is gradually increasing but not at a fast rate. The same trend is seen in the case of market share of foreign tourist arrivals.

Site-wise arrivals of Foreign Tourists in Tamil Nadu

The foreign tourists visit Tamil Nadu to witness many centres of tourist attraction, like monument centres, forts and palaces, museums, art

galleries, wild life sanctuaries, botanical Gardens, memorial boat houses and metropolitan city.

The monuments in Tamil Nadu in the Brahadiswara temple at Tanavur, Mamallapuram, Gangaikonda Cholapuram and Krishnapuram in Tirunelveli District. The forts and palaces comprise the circular fort at Vattakottai, Marthandavarma palace at Padmanabapuram, Thirumalai Naicker palace at Madurai Danish burg fort at Tranquebar, Ramalinga Vilasam palace at Ramanathapuram, Rajgiri and Krishnagiri fort at Gingee rock and the like Trichy.

The museum and Art Galleries are at Chennai, Thanjavur, Madurai, Vellore, Trichy, Pudukottai and Uthagamandalam. The wild life sanctures and Zoological parks are situated in point claimer, Chennai, Mamallapuram, and Annamalai. The memorials include at Kanniyakumari V.O.C. memorial at Ottapidaram and Bharathiar memorial Ettayapuram. The boat hoses are situated in Mutukadu, Pitchavaram, Udhagamandalam, Yercaud, Courtallam, and Kodaikanal. In Chennai, there was Vallauvar Kottam, Snake park, Birla palanetarium, Aquarium and Gundy children's park. The foreign tourists arrive according to the sites they have visited is presented in the following tables.[19]

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[19] Commissioner of Tourism, Chennai, 1997.

Table No.15
Foreign Tourist Arrivals in Tamil Nadu Based on the Places of Interest

Visited Areas	1994	1995	1996	1997
Wild life sanctuaries & Zoological park	10913	18162	24642	24902
Botanical Gardens	13467	10585	22062	24280
Memorials	13915	15056	23461	18874
Monuments & Archeological sites	97756	103681	146191	75974
Forts and palaces	9707	6289	14726	7162
Boat houses	9196	7255	13370	12905

The number of foreign tourists visit to wildlife sanctuary and Zoological parks had increased from 10913 in 1994 to 24902 in 1997. The same trend is found all the sites. The arrivals at Botanical gardens in 1994 and 1997 were 13467 and 24380 respectively. The tourist arrivals at monuments had increased from 97756 in 1994 to 1,46,191 in 1996. The tourist arrivals in the boathouses had increased by 40.33 percent during the four years period.

Centre-wise Tourist Arrivals in Tamil Nadu in 2006

The Department of Tourism, Tamil Nadu has classified 29 places as tourist centers, the significant ones being Chennai, Mamallapuram, Chidambaram, Ooty, Madurai, Kodaikanal, Rameshwaram, Kannaiyakumari, Tiruchirappali, Yerchaud, Kanchipuram and Tanjavur. The table below records the inflow of foreign tourists.

Table No. 16
Number of Tourist Arrival in Tamil Nadu Centre-wise in 2006[20]

Tourist Centres	Domestic	Foreign	Total
Chennai	7312540	564780	7877320
Elagiri	51058	8600	59658
Mamallapuram	1142690	118885	1261575
Kanchipuram	1211945	63273	1275218
Thirupathi	826806	13326	840132
Chidambaram	326890	11589	338479
Pitchavaram	4704	820	5524
Udhagamandalam	3076519	108081	3184600
Coonoor	270261	4038	274299
Mudumalai	39769	5580	45349
Thanjavoor	1066776	42705	1109481
Velankannni	550432	7185	55717
Nagore	430912	1598	432510
Poombuhar	13266	1050	14316
Madurai	4000476	99970	4100446
Kodaikanal	2980711	78885	3059596
Palani	278415	7106	285521
Rameswaram	2434661	7849	2442510
Courtallam	639683	3145	642828
Panchalankurichi	6549	0	6549
Kanniyakumari	1552726	53861	1606587
Tiruchirapalli	1954136	81639	2035775
Salem	664666	1992	666658
Vercaud	386823	2124	388947
Hokenakkal	216175	1141	217316
Tiruchendur	1791850	9356	1801206
Coimbatore	1515374	21341	1536715
Kumbakonam	678827	6920	685747
Tiruvennamali	3789081	8822	3797903
Grand Total	**39214721**	**1335661**	**40550382**

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[20] Commissioner of Tourism, Chennai, 2006. Tourism Policy Note 2008-2009, Government of Tamil Nadu, Chennai, 2008.

The arrival of foreign tourists in Tamil Nadu is noticed higher in the Chennai centre followed by Mamallapuram, Uthagamandalam, (Ooty) and Madurai in 2006. The above four centers together constitute 64.84 percent to the total. The foreign tourists arrival increased from 133877 in 1991 to 1753000 in 2007. The registered foreign tourist arrivals in Panchalankurichi was nil and in Pitchavaram it was very low below the thousand visitors ie. 820 in 2006. The analysis on centre-wise foreign tourist arrival in Tamil Nadu reveals that the popular tourist centres are Chennai, Mamallapuram, Uthagamandalam and Madurai.

Country-wise Foreign tourist arrival in Tamil Nadu.

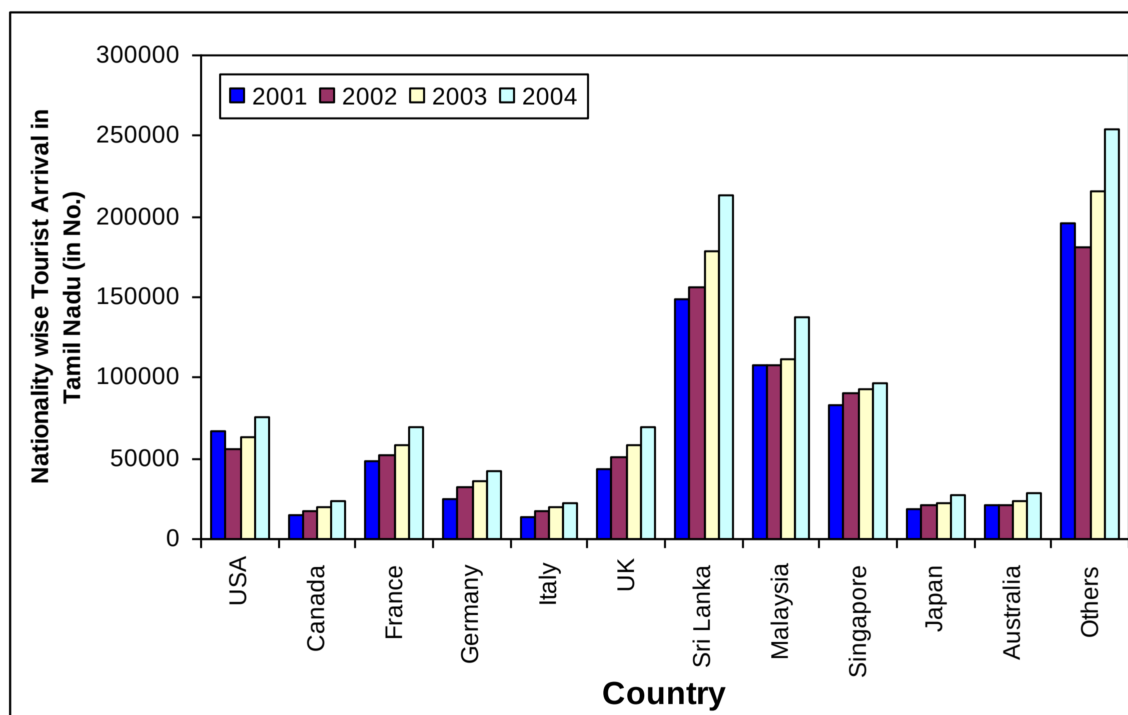
The foreign tourist arrivals can be analyzed in many ways. One of the most important factors for analysis is the country from which the tourist comes. The most important countries from where the foreign tourists regularly visit India are Sri Lanka, Malaysia, Singapore, the USA. The U.K. France, Germany, Australia, Japan, Italy and Canada. The tourist's arrivals are shown in the following tables according to the countries they hail from.

Table No.17

Nationality wise Tourist Arrival in Tamil Nadu[21]

Country	2001	2002	2003	2004
USA	66477	55477	63400	75226
Canada	14588	17442	19379	22940
France	48635	51807	58028	68913
Germany	24536	32518	36292	42583
Italy	14045	17428	19334	22798
UK	43549	50861	58382	68894
Sri Lanka	148476	156379	179015	213074
Malaysia	107508	107692	112077	137309
Singapore	82679	90840	93045	97078
Japan	18226	21437	22485	26768
Australia	20989	21650	24042	28047
Others	195365	180961	216025	254382
Total	787074	806494	903507	1060016

[21] Department of Tourism, Government of Tamil Nadu, 2004.



The tourist arrivals from countries like Sri Lanka, Malaysia and Singapore are higher than those from other countries, because of the proximity of the countries to India. The inflow of tourists form the USA, Canada, France, Germany, Italy, U.K. Sri Lanka and Japan is almost more than doubled daring the eight year under study. The tourists from Malaysia and Singapore varied from time to time. The foreign tourist arrival had increased from 333877 in 1991 to 1753000 in 2007. But in 1998 foreign tourist arrivals have decreased.

Percentage Share of Tourist Arrivals Centre wise

The tourist arrival is also analyzed according to the category of tourist places. The tourist places can be classified as Business and Industrial centres, pilgrims Hill stations, National & sight seeing areas and

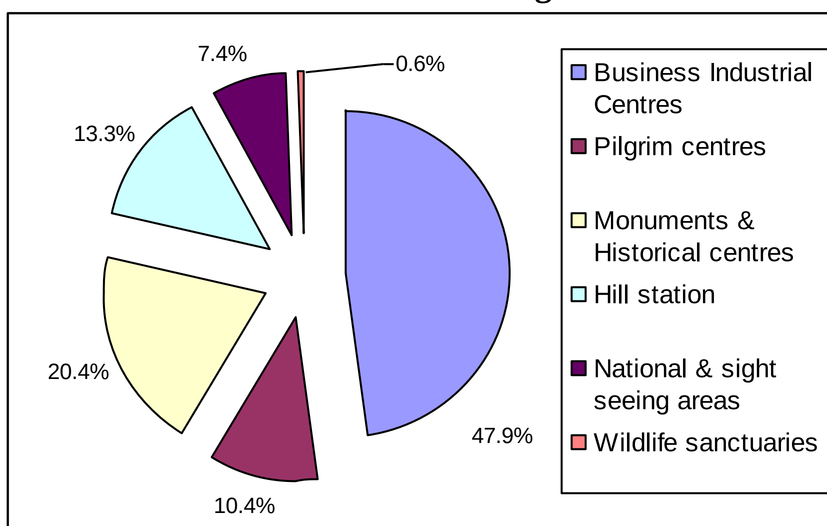
wildlife sanctuaries. The percentage share of tourist arrivals by categories are presented in the following tables.[22]

Table No. 18

Percentage Shares Tourist Arrivals by Categories

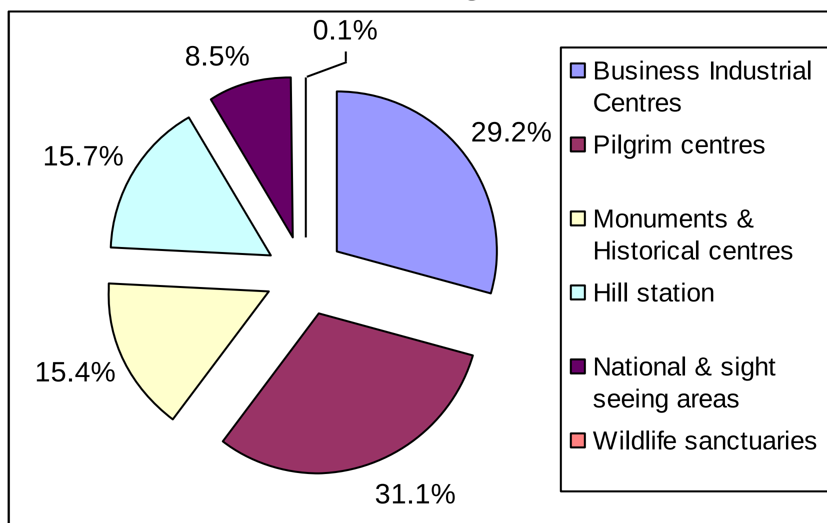
Category	**Domestic**			**Foreign**			**Total**		
	2004	2005	2006	2004	2005	2006	2004	2005	2006
Business Industrial Centres	30.2	29.0	29.2	49.3	48.2	47.9	30.8	29.7	29.8
Pilgrim centres	28.3	31.2	31.1	9.6	10.1	10.4	27.8	30.5	30.4
Monuments & Historical centres	15.8	15.5	15.4	19.0	19.8	20.4	15.9	15.6	15.6
Hill station	17.0	15.5	15.7	14.0	13.8	13.3	16.9	15.5	15.6
National & sight seeing areas	8.5	8.7	8.5	7.2	7.5	7.4	8.4	8.6	8.5
Wildlife sanctuaries	0.2	0.1	0.1	0.9	0.6	0.6	0.2	0.1	0.1
Total	100	100	100	100	100	100	100	100	100

Percentage share of Foreign Tourist arrivals centre wise in Tamil Nadu During 2006



[22] Commissioner of Tourism, Chennai, 2006.

Percentage share of Domestic Tourist arrivals centre wise in Tamil Nadu During 2006



During the year 2006, maximum percentage of foreign tourists visited in Business and industrial centres (47.9%), monuments and Historical centres (20.4%), Hill Stations (13.3%), Pilgrim Centre (10.4%), National and Sight Seeing areas (7.4%) and Wild Life Sanctuaries (0.6%) only. The percentage of foreign tourists visiting the pilgrim centres had increased from 9.6 percent in 2004 to 10.4 percent in 2006 and monument and historical centres also increased from 19.0 percent in 2004 to 20.4 percent in 2006. But Business Industrial Centres, Hill Stations and Wildlife Sanctuaries had decreased from 49.3 percent, 14.0 percent, 0.9% to 47.9 percent, 13.3 percent and 0.6 percent respectively. Only pilgrim centres of the domestic tourist arrivals had increased and as that centres decreased during the period 2004 to 2006.

Growth Rate of Tourist Arrival in Tamil Nadu

The growth rate of tourist arrivals is calculated by taking the previous year and it is expressed in percentage of the tourist arrivals. The growth rate from 1991 to 2006 is given in the following tables.[23]

Table No.19

Tourist Arrivals in Tamil Nadu

Year	Domestic	Growth Percentage	Foreign	Growth Percentage	Total	Growth Percentage
1991	11041814		333877		11375691	
1992	13109863	18.73	403421	20.83	13513284	18.79
1993	14211842	8.41	435473	7.95	14647315	8.39
1994	16025994	12.77	498121	14.39	16524115	12.81
1995	17214973	7.42	585751	17.59	17800724	7.73
1996	18199666	5.72	613982	4.82	18813648	5.69
1997	18928044	4.00	636642	3.69	19564686	3.99
1998	20413193	7.85	636400	-0.04	21049593	7.59
1999	21136941	3.55	722442	13.52	21859383	3.85
2000	22981882	8.73	786165	8.82	23768047	8.73
2001	23812043	3.61	773073	-1.67	24585116	3.44
2002	24661754	3.57	804641	4.08	25466395	3.58
2003	27059002	9.72	901504	12.04	27960506	9.79
2004	30076832	11.15	1058012	17.36	31134844	11.35
2005	32339478	7.52	1179319	11.47	33518797	7.66
2006	39214721	21.26	1335661	13.26	40550382	20.98
2007	50647000	29.15	1753000	31.25	52400000	29.22

[23] Commissioner of Tourism, Chennai, 2006. Tourism Policy Note, 2008-2009, Government of Tamil Nadu, Chennai, 2008, p.9.

The above table brings out the foreign tourist arrivals during 1991-2007, which showed a mostly positive growth rate but in the year 1999 and 2001 it was negative. It is also revealed from the table that the highest growth rate of 20.8 percent in 1992 and highest negative rate of 1.02. in 2001 was recorded during the period.

The domestic tourist arrivals also showed the highest positive growth rate of 18.7 parent in 1992 and it was followed by 12.4 parent in 1994. In 1999, the growth rate was the lowest at 3.5 percent.

Foreign Exchange Earnings

The department of Tourism, Government of Tamil Nadu, has estimated that the foreign exchange earning through foreign tourists, in Tamil Nadu during 1999 -2000 was Rs.666.95 crores. Tamil Nadu shares in all India foreign exchange earnings during 1999 -2000 was Rs.2,374 crores. Though Tamil Nadu state had attracted about 30 percent of the total foreign exchange earnings. It is observed that the majority of the foreign tourists who visit Tamil Nadu are from low budget category.[24]

Employment Potential of Tamil Nadu Tourism Industry

It was estimated that 9,76,680 personnel were employed directly and 12,22,587 indirectly in tourism sector in Tamil Nadu during 1995 - 1996. In employment generation at the all India level, tourism in Tamil Nadu has 11.5 percent share.[25]

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[24] Commissioner of Tourism, Chennai, 2000.
[25] ***Idem.***

In brief the contribution of the Indian tourism to its economy in terms of employment generation and foreign earnings has always been significant. Since independence tourism in India has been in the order of steady growth. During the five year plans Governments allocation of funds for tourism was considerable but the percentage of fund allocation to tourism in the total plan outlay was not encouraging.

India's performance in attracting foreign tourists compared to neighbouring countries like china, Thailand and Philippines is not up to the mark.

Though the number of tourist arrivals to India is on an increasing trend year after year, the percentage change is not uniform and steady. The tourist arrivals from U.K. and USA account for more than 20 percent of the total tourist arrivals in India during 1999 and 2000. There is a tremendous increase in foreign exchange earnings of India through tourism industry though the rate of increase is not consistent. The role of tourism industry in promoting the employment opportunities (both direct and indirect) is also considerable. Tamil Nadu's share in attracting the tourist is also on an increasing plane but the growth rate is not consistent. Though Tamil Nadu state had attracted about 30 percent of the total all India tourist arrivals, it has earned only 5.41 percent of the total foreign exchange earning.

CONCLUSION

In the preceding chapters an attempt has been made to identify as to what constitutes Cultural Tourism in Tamil Nadu. Among the various aspects of tourism attraction in Tamil Nadu, its cultural superiority and splendour occupy the prominent place. The monuments, temples and sculptures, architecture and places of worship, dance, music, folklore and tradition are some of the few captivating attractions. Around the year 2007 nearly 17.53 lakhs of foreign tourists and 506.47 domestic tourists visited Tamil Nadu.

Tamil Nadu comprises of varied types of tourism prospects such as pleasure or leisure, religious, educational, health, wild life, resort tourism etc. The widespread culture-centres of Tamil Nadu captivate the attention of foreign as well as domestic tourists. The excellent services rendered by the Tamil Nadu Tourism Development Corporation serve as a catalyst in attractive tourists with varied interests. The peaceful condition which vests in Tamil Nadu, the flora and fauna, the salubrious climatic conditions, the extension of warm welcome to the guests by Tamils are other features of Tamil Nadu. Historical, and archaeological monuments, the life style of the Tamils, religious pursuits and diversified elements of regional variations too offer greater attraction to the tourists.

The visit of more than 3.5 lakhs of tourists to the ***Vattakkottai***, Kanniyakumari, will highlight the value of Tourism in Tamil Nadu. The forts at Padmanabhapuram, Udaiyagiri, Senji, Vellore, Dindigul, Thanjavur, Namakkal, Tirumeyyam, the palaces at Thanjavur, Ramanathapuram, Madurai, the rock-cut monoliths at Mahabalipuram, Kalugumalai, the temples and towers at Kanchipuram, Chidambaram, Thanjavur, Srirangam, Madurai, Srivilliputtur, the rock-cut cave temples at Kunrakkudi, Namakkal, Saluvankuppam, Tirupparankunram, Malayadi Kurichi, the Arjuna's penance otherwise called the descendance of Ganges, the bas relief structures found at Mahabalipuram, the Sittannavasal painting, the Paleolithic site at Adhichchanallur and the Thanjavur Saraswathi Mahal are a few significant centres of tourist attraction in Tamil Nadu and they are visited by tourists of specific tastes and interest. The wonderful towers of the temples such as SriRenganatha of SriRangam, the Atmanatha temple of Avudayarkoil, the Meenakshi Amman temple of Madurai, the towers at the Nataraja temple at Chidambaram, the Andal temple of Srivilliputhur, the Nellaiyappar temple at Tirunelveli, the Kothanda Ramasamy temple at Rameswaram, the Siva temple at Kalayarkoil, the Kapalishwara temple at Madras having a lot of stucco works depicting the mythological stories and other religious measures are other features. The golden temple at Vellore is of recent origin. The Tiruvanaikkaval Sivan temple, the Murugan temples at different parts of Tamil Nadu, the Poysaleeswara temple at Kannanur Kuppam which is a standing monument of the Hoysala art and Architecture too serve as venues of

tourist value. The falls at Courtallam, Suruli, Papanasam, Kodaikanal too are a few other unforgettable tourist centres of Tamil Nadu. All the above places are not only centres of the cultural heritage of the Tamils but also the famous centres of tourist attraction. They comprise of both religious as well as secular monuments.

Tamil Nadu from time immemorial and is known for its religious pursuits. This significant state, located in the south eastern part of the peninsular India, is a prominent area of pilgrim centres. The belief/faith oriented Indians make regular visits to the various pilgrim centres such as Rameswaram, Kumbakonam, Chidambaram, Kanchipuram etc. The conduct of festivals such as ***Tiruvathirai, Maha maham, Chitra Pournami, Vaikunda Ekadasi, Margali Nonbu, Taipusam,*** and ***Vaikasi Visakam*** at specific religious centres of Tamil Nadu had encouraged pilgrim tourism in Tamil Nadu. Swami Thoppu, Mandaikkadu, Srivaikundam and Tiruchendur as also the six military camps (***Padaividu***) associated with the Tamil deity Murugan are few centres of pilgrim tourism. Sankara Nayanar Koil, Susindram and Namakkal are also popular centres. The figures of huge size Anjaneya erected at Namakkal, Nanganallur and Susindram are not missed by tourists. The places such as Thiruvannamalai, Pillaiyarpatty and Thiruvathavur are Hindu religious pilgrim centres. The Ervadi ***dhargha***, the Kattubhava pallivasal, Pittalpudur ***Dhargha*** and Nagore are associated with the Islamic devotees. The Christians too are captivated by the churches at

Velankanni, Santhome and Uvari. The centres such as Melmaruvathur and Samayapuram are centres of Mariamman cult.

Tamil Nadu is also an abode of rich varieties of secular monuments. The Gandhi Mandapam, Thiruvalluvar statue and Vivekananda Rock Memorial located at Cape Comerin (Kanniyakumari) are a few such secular monuments. The monuments at Panchalamkurichi, Ettayapuram, Gandhi Museum at Madurai, the Thanjavur Saraswathi Mahal Art Gallery, the National Art Gallery and Government Museum at Madras, the Fort Museum within the Vellore Fort, Fort St. George, Fort St. David at Madras and Cuddalore respectively, the Manora at Sethubaba Chathiram constitute some of the non-religious secular centres of Tourism attraction.

Pageantry and revelry are, in a sense, part of ancient Tamil tradition. Tamil Nadu is known for its fairs and festivals also. Since the Tamils are known for their religious sentiments through the ages they are much captivated by various kinds of rituals and festivals. While the former are executed regularly without any interruption every day the Tamils are accustomed to the conduct of festivals during the specific asterisms and auspicious days. Such festivals are commonly celebrated by the Saivites and Vaishnavites. The Christians and Muslims also do not lag behind in the conduct of regular festivals of their respective religious faiths.

As Tamil Nadu is a land of temples and other places of worship, no wonder, that it has the opportunity to celebrate various festivals. People professing different faiths celebrate their festivals in an unique way. The Hindus adhere to the celebrations of indigenous and national festivals. Generally the festivals bring unity and amity, which enable all to be happy and joyous. For all the major as well as minor deities they have their own festivals. In addition to the above religious festivals, the summer festival conducted during May-June at hill stations, such as, Ooty, Kodaikanal, Yercaud, Elagiri, Kolli hills, Valparai, attract not only the public but also the tourists. The ***Saral*** festival of Courtallam marking water flow is another attractive feature. The cape festival at Cape Comerin, Chettinad heritage festival, National pilgrim festival and Rameswaram, Natyanjali festival at Chidambaram, Mango festival, Tea and Tourism festival, ***Thiyagarajar Arathanai*** festivals which are conducted regularly at appropriate places in an apt way captivate the tourists. The indigenous nature of such festivals captivate foreign tourists also. They depict the Indian customary practices and traditional values to the native and foreign tourists. The foreign tourists with all awe and admiration are captivated by participation in such festivals.

Tourism, being an ever growing industry, warrants the adoption of regular promotional efforts. Various techniques are employed due to the recommendations of committees such as the Sergeant Committee (1945). The Tourist Traffic Branch plays an important role in this regard. The India Tourism Development Corporation Limited is making

sincere efforts in marketing tourism. The Tourism Development Policy of respective states too play their role. The Ministry of Tourism in Tamil Nadu too contribute to the development of Tourism in Tamil Nadu. The Tamil Nadu Tourism Development's role in this regard cannot be underrated or under estimated. The Tourism Department too serves a lot in promoting tourism by engaging in various practical services. The government has made various needed facilities at Tourist centres. Regular financial allotments too promote tourism in Tamil Nadu. The tourist fairs and festivals also encourage the tourists.

The flow of domestic and international tourists into India had encouraged the tourism industry to be always on the move. The statistical data reveals the fact that tourism is a growing industry not only in India but in Tamil Nadu too. Since this industry offers more scope in gaining foreign exchange and augment employment potential, it is high-time, that consistent efforts are made to highlight and showcase the glorious heritage of Tamil Nadu. Of late, the Cultural Tourism in Tamil Nadu draws more and more domestic and international tourists, as it preserves its pristine tradition amidst the changing needs of modernity.

Suggestions

Based on the investigation, the following suggestions are presented for effectively promoting cultural tourism in Tamil Nadu:

1. Regionalisation of cultural importance of Tamil Nadu to promote cultural tourism.

2. Enhancement of performing arts in every cultural foray to attract tourists exclusively for cultural tourism.

3. Introduction of participating programme in the cultural travel circuit.

4. Introduction of crash/short education programme to project the cultural uniqueness of the Tamil Nadu to the tourists.

5. Establishment of cultural museums to showcase the beauty of every region and its culture.

6. Synchronising (making year round) the fairs and festivals of every region in Tamil Nadu so that a tour programme can be prepared during such festival season.

7. Developing facilities within the country and create awareness on the uniqueness of the state with regard to its culture among other states.

8. Developing a native centres' programme on tourism so that the local people are economically benefited.

9. Promoting the traditional delicacies as tourism attraction.

10. Selecting and promoting specific village life for tourism attraction.

11. Creating a secular destination using the religious harmony of the state for the promotion of tourism. For Example : Tiruvarur - Nagore - Velankanni circuit.

12. Introducing religious awareness programme for tourists so that a mutual respect / acceptance is inculcated among tourists.

13. Developing the tour circuits involving historical destination to cover the monumental wonders of Tamil Nadu.

14. Developing zones of culture within Tamil Nadu and conducting promotional programme at regular intervals among them without clash of dates. For making a tourist experience of all cultural zones of Tamil Nadu. Viz; North Arcot, Vellore, Kudiatham - Mudaman zone, Trichy, Thanjavur, Boombuhar, Chola zone, Kongu zone, Madurai Pandia zones and Nanjil zones.

15. Conducting annual cultural competition and announcing those competition periods as tourism promotion weeks.

16. Extending the current practice of Sangamam event to all regions of Tamil Nadu.

17. Introducing tourist transport from and to Tamil Nadu for making the accessibility to cultural destination easier.

18. Developing the basic amenities without spoiling the traditional values of states, thereby providing an opportunity for craftsmen of Tamil Nadu.

19. Instituting a regular maintenance pattern for protecting and maintenance of Archaeological and Historical monuments.

20. Providing appropriate trained human power for every cultural destination.

21. Developing a co-ordination programme with NGO's for the purpose of promoting cultural tourism.

22. Developing a map of cultural destination of Tamil Nadu.

23. Introducing cultural tourism awareness at the school level.

24. Compulsory tour arrangements may be made in the educational institutions and government institutions especially among school and college students.

25. To promote the cultural tourism awareness among government staff they may be encouraged to avail Leave Travel Concession compulsorily in Tamil Nadu.

26. During summer period, advertisements may be given through media towards cultural tourism.

27. To create separate institution for performing arts, and folklore, dance and music.

28. To create separate police force for the protection of the tourists and regulate the traffic in the tourist centres.

29. To create information centres in the major town areas.

30. To introduce special trains in between the tourist circuits.

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APPENDIX -I

Comparison between the deities of the Brahmanical system and those of Roman and Egyptian systems*

The following table will show the general correspondence between the principal Hindu deities of southern India and those of Rome and Egypt. The worship of Osiris and Isis more especially is nearly related, in its essential points, to the worship of Siva and his consort Bhawani or Parvati.

Indian	Roman	Egyptian
Siva	Jupiter	Osiris
Durga	Ceres	Isis
Bhagavatee	Venus	Isis
Bhawani or Parvati	Juno	Isis
Kali	Proserpine	Isis
Annapurna	Ceres	Isis
Ganesh	Janus	Isis
Nandy	Minotaurus	Apis
Vishnu	Jupitor	Osiris
Lakshmi	Venus	Isis
Krishna	Apollo	Osiris
Brahma	Jupiter	Osiris
Surya	Apollo	Horus
Kubera	Plutus	Horus
Kartikeya	Mars	Papremis
Yama	Pluto	Serapis
Indra	Jupiter tonans	Osiris
Viswakarma	Vulcan	Thoth
Budha	Neptune	Osiris
Ganga	Styx	Nile
Menoo	Minos	Menes
Narada	Mercury	Apis

* Manual of the Administration of the Madras Presidency, Vol.III, Government of Madras, 1893, Vol.I.

APPENDIX - II

The table shows the signs of the fixed sidereal zodiac displayed against lunar mansions*

No	Hindu Name	European Name	Dravidian Solar Month	Approximate beginning of English month
1	Mesham (ram)	Aries (ram)	Chitrai	April 12th
2	Rishabham (bull)	Tauras (bull)	Vaikasi	May 13th
3	Mithunam (twins)	Gemini (twins)	Auni	June 13th
4	Karkatakam (crab)	Cancer (crab)	Audi	July 15th
5	Simham (lion)	Leo (lion)	Auvani	August 15th
6	Kanni (virgin)	Virgo (virgin)	Purattasi	September 15th
7	Tulam (balance)	Libra (balance0	Aippasi	October 16th
8	Vrichikam (scorpion)	Scorpio (scorpion)	Karthigai	November 15th
9	Dhanusu (bow)	Sagittarius (archer)	Markali	December 14th
10	Makaram (alligator)	Capricornus (goat)	Tai	January 12th
11	Kumbham (pot)	Aquarius (water-man)	Masi	February 12th
12	Meenam (fish)	Pisces (fish)	Panguni	March 12th

* Manual of the Administration of the Madras Presidency, Vol.III, Government of Madras, 1893.

GLOSSARY

dargah	-	finely built tomb of muslim saints or fakirs
deepam	-	light
gopuram	-	temple tower
kadal mallai	-	sea rock
kallar	-	one of division of thevar community
kasu	-	tax in money
kottai	-	fort
mosque	-	a muslim place of worship
pongal	-	a dish of boiled rice and pulses mixed with sugar (jaggery)
prakaram	-	round the sanctum sanctorum
pujari	-	Priest
rasi	-	zodiac
saral	-	drizzle
teppakulam	-	holy water tank
vayu	-	air

CULTURAL TOURISM IN TAMIL NADU (1947-2007) - A STUDY
(Synopsis)

Tourism, the significant activity existed long before it was actually identified. But, its present form was recognized only in the 20th Century, that too only after the World War I. It is not simply an economic activity beneficial to human beings. It is an activity which assists to link this vast and varied nation as an integrated one. It helps to dissolve the barriers of race, caste, creed, religion, language and regional chauvinism, hence, an important instrument of national integration. Tourism stands for international understanding and to promote peace among the nations. Infact, World Tourism Conference (WTC) held in Manila in 1980 stressed the influence of Tourism in the mind of man and his understanding for a better world i.e., "a world of peace and prosperity".

Meaning and Definition of Tourism

Tourism means many things to many people. For the tourist, it is a travel, relaxation, recreation and exposure to other cultures and traditions.

Basically, it contains, three aspects: (i) travel by non-residents; (ii) for stay a temporary nature; and (iii) without professional or commercial purposes and it is these basics which govern measurement in planning for tourism. In this connection the concept of recreation is an activity of free choice (dissociated with work or social or personal tasks), carried out in leisure time and generally outdoors. Mobility is an essential element of tourism, the others being the object of travel and the length of stay. It may be advisable to recognize the basic difference between three closely associated terms - tourism, recreation and travel.

On the basis of the purpose tourism can be classified as follows:

Religious Tourism

From ancient time to till date, religion has been a motivating force for tourism. Every religion has cast upon its followers some

duties that involve travel and tourism. The Hindus want to visit Kasi (Benaras), Rameswaram, Kanniyakumar, Badrinath etc. The Muslims visit Mecca and Madhina as Haj visits, which is considered as Holy. The Christian pay visit to Jerusalem and Vatican once in their life time, which is considered to be auspicious. In India, the domestic tourism is almost a religious tourism.

Pleasure or Leisure Tourism

Pleasure and leisure are basic pulls of tourism people want to escape from their some daily routine job. This makes them to look for leisure activities and travel as escape from the pressures and strains they are subject to. One finds pleasure in travelling from the fact of constantly changing places and surroundings.

Educational Tourism

Educational pursuits make them to travel. In pursuit of knowledge, people travel far and wide. In ancient times, scholars and pandits kept on travelling. Travel makes a person wiser. Hence, it is said that travel itself is educative. With the growing awareness of the value of education, educational tourism is assuming importance.

Health Tourism

People undertake travel for health and health care facilities are available only in few places or some health centre are unique in their nature. Health conscious enable people to move to these places. The development of spas during the Roman Empire and the establishment of many sonatoria in Switzerland were the result of peoples desire to seek good health. Many people travel to spas and clinics for curative baths and medical treatment. In Russia, along the Black Sea Coast and in the foothills of the Carcasus, there are many world renowned sanatoria where, millions of Russian citizens and international tourists every year go and avail of facilities. In India also from Kashmir to Kanniyakumari, there are several herbal centres which are visited by tourists.

Business Tourism

It is a fast growing tourism segment. Business people travel intensively as well as extensively for effective business deals. In fact, most of the luxury hotels are patronised by business tourists. Nowadays, attending conventions and conferences relating to the profession, industry or commerce had become popular. Many countries have established grand convention complexes to attract these tourists. In India also, there is a separate Convention Bureau to look after conventions and conferences in India.

Adventure Tourism

Now, many activities are encouraged under adventure tourism. There are variety of activities such as mountaineering, trekking, skiing, wind surfering, hand gliding, etc. Every bit of nature, the hills, rivers, seas, etc provide scope for adventures.

Sport Tourism

Nowadays, people give much importance to sporting activities. International and national sport meets, cricket and other matches are of great attraction to the people. It is worth to note that more than half a dozen five star hotels were constructed in Delhi on the eve of Asian Games held during 1982 in India. Sports tourism results by the movement of both participants and sport admirers to places where sports events are held.

Wild Life Tourism

Young and old are interested in wild life tourism largely. Several tourist centres have excellent and unusual zoos, where visitors can see wild animals including some rare and endangered species. Vandalur Zoo at Chennai, Trivandrum Zoo in Kerala the Jianmakata zoo at Bangaluru are some famous Zoos, where large number of people visit daily. At present many tours are built around different sanctuaries and national parks.

Resort Tourism

Beach resorts and hill resorts attract more tourists. Tourism practiced by visits to these resort is called resort tourism. In India, potentials for resort tourism are shown as given below.

Winter Tourism

In most of the European Countries, this type of tourism is undertaken place in the month of December to March. Winter tourism have two aspects - the search for snow and search for sunshine.

Summer Tourism

Tourism practiced during summer holidays is known as summer tourism. The main incentives for this type of tourism are sunshine and sun bathing, preferably in the sea.

Circumstantial Tourism

It is localised tourism as it is attracted by traditions, festivals of religions, artistic, sportive, folklores, nature etc.

On the basis of sociological aspects tourism can be classified as under.

Cultural Tourism

There are cultural diversities among nations and within a nation. This arouse curiosity in people to visit other countries and other parts of their own country. The cultural heritage expressed in arts, customs, theatre, festival, ceremonies, music, dance, folklore, etc. vary from place to place. Tourism undertaken to witness the culture of others is known as cultural tourism. India being a vast subcontinent of diverse cultures, cultural tourism is its mainstay.

Ethnic Tourism

Ethnic tourism results when people visit their homeland or hometown or friends and relatives. The place visited had some historical connections with the tourists. A large number of Americans visit European countries in order to see their families or feel that

they are visiting their homeland. Every year, thousands of Indians who settled in abroad visit India for ethnic reasons.

Social Tourism

It is a type of tourism undertaken by low - income groups of people, particularly manual workers and others who cannot afford to pay for travel and accommodation. So social tourism is subsidised by the states, local authorities, employers, trade union, clubs or other associations to which the workers belong.

Mass Tourism

Mass tourism is primarily a quantitative notion and refers to the participation of large number of people in tourism activities. It is an agent of profound economic and cultural changes. The concept of mass tourism emerged with the introduction of paid holidays, development of transportation, communication and information technology.

Package Tourism

It is a type of tourism, in which the itineraries, transport, accommodation and other facilities are standardised and offered as package at a fixed price to intending tourists. They include transport and accommodation and other inclusive packages. Package tours are convenient for both single tourists and group tourists. They are designed and operated by professional tour operators and travel agents.

Youth Tourism

Youth tourism is given importance since 1980's youth must be involved in tourism not only as tourists but also as preservers of national heritage and overall as resourceful personalities needed by the tourism industry and the country. Therefore, youth hostels are established at important tourist centres in India for the benefit of youth tourist. Youth Hostels Association of India, in association with the government and voluntary agencies promotes youth tourism. Such facts insist on the analysis of cultural tourism.

TAMIL NADU - A unique Tourist Destination

Tamil Nadu has a broad enough base of tourist attraction for retaining and perpetuating the interest of tourists for several days. The most significant of all tourism attraction of Tamil Nadu is her cultural tapestry. Cultural tourism includes visits to historic building and sites, historical monuments, museums, art galleries, contemporary paintings, sculpture and the performing arts. Each and every centre of tourist's attraction in Tamil Nadu is associated directly or indirectly with Indian mythology, history and literature.

Monuments

The monuments in sitter like Mahabalipuram, Tanjavur, Madurai and other places in Tamil Nadu are of great importance and delight to the tourists. They present, besides the entire of history, civilization, socio-economic, political history of the contemporary society. The survey of tourist too points out that Indian historic monuments, paintings and sculpture attract visitors in large numbers.

Architecture

Tourist centers such as Mamallapuram, Kanchipuram, Thanjavur, Chidamparam, Madurai, Tirunelvely, Srivilliputhur and Rameswaram are rich in architectural and historical treasures along with temple architecture.

Temples

The Nataraja temple at Chidamabaram, Brahadeeswar temple in Thanjavur, Meenakshi temple in Madurai, Ramanathaswamy in Rameswaram, Sri Ranganatha temple in Srirangam, the six abodes of Lord Muruga, the Nagore Durgah, Velankanni church and the like are big attraction to the pilgrim tourists and they break the barriers of nation, religion, language, culture, sex, etc.

Mementos

Handicrafts, paintings, sculpture, icons and like bear testimony to the diverse arts and skills of Tamil, both of the ancient and the present. The World famous 'Kanchi' silk saris, Thanjavur art plates,

bronze icons, wood works are the attractions of the tourists to take back home as mementos of the visit to Tamil Nadu.

Dance and Music

Dance and music, festivals and customs, folk rites and religious rituals constitute are important components of the Tamil traditions. Music, dance concerts, car festivals, harvest festivals, ***pongal*** festivals and other festivals are main attractions of the tourist. Sound and light show and diverse folk arts capture the interests of the visiting tourists. These unique entertainments in Tamil culture are major attractions to the tourists.

Sun, Sand and Surf

Tamil Nadu lies on the Southern Peninsular India. It has a long stretch of beach running over 900 kms. The Coramandal Coast, abutting Bay of Bengal is a rich treasure house of tourism with many ideal locations for Sun and Surf. Golden sand is dotted with palm and casuarinas groves. Seas wash ashore pebbles and other sea products. Gentle breeze sways the yachts on the sea and forms small dunes on the beach. Pulicat, Chennai, Covelong, Mamallapuram, Pitchavaram, Poompuhar, Tharangambadi (Tranquebar), Nagoore, Velankanni, Kodiakarai, Rameswaram, Mandapam, Kurusadai Islands, Tuticorin, Tiruchendur, Kanniyakumari, Muttam are a few ideal tourist locations.

Flora and Fauna

There are five national parks and 17 wildlife sanctuaries in Tamil Nadu. It has a unique distinction of having Nilgris Biosphere and Gulf of Mannar "Marine Biosphere". A tropical land with ever green forests deciduous trees and shrubs in the following hill stations in Tamil Nadu offer suitable sylvan surroundings for those tourists interested as trekking. Ooty, Anamalai Hills, Kodaikanal, Elagiri hills, Kolli hills, Kalakkadu Mundanthurai and Yercaud are richly available in Flora and Fauna.

With all these diverse attractions, Tamil Nadu is a fast growing tourist destination in recent times. Added to this things there are the

people of Tamil Nadu known for their hospitality and general tranquility of the state.

Scope of the Study

1.The study focuses on aspects relating to the potentiality of cultural tourism which had produced an increase in both foreign and domestic tourist arrivals since 1950. As a result of this, there was a substantial increase in the revenue of the state. That in turn will led to a corresponding development in the service sector, the feeder of tourism.

2.The study, by identifying and throwing light on lesser known cultural sites, would assist to develop the horizon of tourist potential in Tamil Nadu. This will create a new interest in developing cultural tourism in the state.

3.In this study an endeavour is made to highlight the culture of Tamil Nadu by focusing on its importance to improve the cultural tourism. It will inculcate cultural consciousness among the tourist traffic as well.

4.Sugestions and recommendations have been made for the development of cultural tourism in Tamil Nadu based on personal observations, field survey, and critical examination of available literature. This would support the authorities involved in promotional activities to achieve their ends in an effective way.

5.The economic impact of tourism on the regional and national economies had caused a far-reaching significance. In a developing economy like that of India, the transfer of resources (from the rich to the poor nations and from the affluent to the weaker sections of the society) had a powerful potential to influence development and expand employment opportunities. The tourism industry contributes to the state revenue which enhances the national income.

6.The tourist expenditure includes salaries, allowances and other labour charges for persons employed and the profit for management engaged in tourist agencies, hotels, restaurants, cafes, transport companies and shopping centres who are the direct beneficiaries. Persons engaged in recreation activities and handicrafts too receive a due share of tourist expenditure. It leads to the expansion in demand

for the products required by the tourist servicing sectors. Thus, the study of the tourist expenditure too will assist the outcome of a full-fledged study.

Hypotheses

a)It is the cultural heritage of Tamil Nadu which attracts tourists from different parts of the country and the world. By a random survey, it is noticed that more number of foreign and domestic tourists visit the cultural heritage sites in Tamil Nadu.

b)The Government of India by forming the Tourism Department under the Ministry of Transport in 1958 and a separate Department of Aviation and Tourism in 1967 has been responsible for the growth of tourism at the national level as well as in the states. The efforts and effects will have a far reaching impact.

c)The Tamil Nadu Tourism Development Corporation, has made efforts in preserving the cultural heritage sites. An attempt has to be made to find out the adequacy or inadequacy of the effort to promote such measures by the Tamil Nadu Tourism Development Corporation. In the process, an attempt has been made to quantify the tourist traffic who visit the cultural heritage sites in Tamil Nadu.

Review of Literature

B.S.Badan's ***Tourism in India*** (New Delhi: 1998) traces the cultural heritage of nine states, one union territory and the famous city of Agra in Uttar Pradesh and their tourist significance. He has pointed out the need to exploit the possibility of cultural tourism in India. As far as Tamil Nadu is concerned he calls it the "Land of Temples" and has pointed out their history and heritage. He has described in brief most of the popular sites in Tamil Nadu which include both Natural Heritage sites as well as historically significant places with encouraging tips for the prospectus traveller.

Pushpinder S.Gill's edited work ***Perspectives on Indian Tourism*** (New Delhi: 1997) is a comprehensive study outlining India's rich cultural and natural heritage. He argues how India is an exotic tourist paradise from a traveller's point of view and is the ideal tourist

destination for the globetrotter. He had detailed the India's wild life, for whose conservation he contends, and the enchantment of South India. He makes suggestion for the promotion of tourism in South India. He has valuable data put in convenient tables and information for tourists on key tourist destinations.

Perey K.Singh in his ***Fifty Years of Indian Tourism*** (New Delhi: 1998) on the one hand highlight the tourist potential of India and on the other hand, is critical of the vast resources being partially unexploited even after fifty years of independence. This, according to him, is due to the inefficiency of the tourism administration. Discussing tourism development in the 21st century he had also dealt with the development of hill tourism, especially in the Himalayan region associated with it. The author pinpoints both natural and artificial centres of South India and suggests strategies to promote tourism in South India. Recommending the expansion of wildlife tourism, the author stresses the importance of conservation and preservation of wild life.

Shalini Singh's ***Profiles of Indian Tourism*** (New Delhi:1996) in thematic coverage includes the contributions on Himalayan Tourism. Tourism Planning and Policy aspects. She suggests methods for sustainable use of tourism resources in the critical environments. This book contains research profiles of some Indian states and some tourist spots but South India is totally neglected.

Yashodhara Jain, in her ***Tourism Development Problems and Prospects*** (New Delhi: 1998) presents an empirical study expressing regret that Lucknow had not tapped appropriately the full tourist potentials. It satisfactorily reveals the Lucknow's rich cultural contacts and international understanding. Though the main area of study is Lucknow, the reader gets an overall idea about the impact of tourism on the economy of a given destination and the need for planning and development in the tourist industry.

Ratardeep Singh in his work, ***Dynamic of the Historical Cultural and Heritage Tourism*** (New Delhi: 2000), traces the historical growth of tourism and high lights the significant aspects of travel in ancient India. The emphasis is made on tourist attraction in North India with very little information but the author has given sufficient importance of Tamil Nadu cultural historical and pilgrimage attraction.

Ratandeep Singh in his work, ***Infrastructure of Tourism in India*** (New Delhi: 1996) analyses the role of the Indian government in developing tourism and as a source book of tourist information for students and lay people alike. The articles have been gleaned from international and national sources and they profile Indian tourism objectively. He had pointed out that, though India had netted many tourists in the past its world level reward is abysmally low. Highlighting the need to promote India as a tourist destination, he has given details of the variety of tourisms available in India.

Romila Chawla in her book ***Heritage Tourism and Development*** (New Delhi: 2004) define heritage tourism and explains why heritage tourism has captured so much attraction in the past. Describing India's cultural, religious, and creative heritage, she highlights the contribution of tourism to the Indian economy. She had stated that tourism has the potential to create a lot of jobs and also the capacity to garner precious foreign exchange. The rate race among the developed and developing nations tends to damage the host countries ecologically and culturally. She assess that development must end not only in prosperity but also in happiness. Tourism must promote national integration and cultural harmony. If tourism contributes to arts, crafts and culture, there will be a world order with prosperity, health and peace, the author, while mentioning India as a Great Tourism Destination, gives exhaustive details of wise basis including the cuisines of India.

Lavkush Mishrah in his book ***Cultural Tourism in India*** (New Delhi: 1999) had focused to the growth and development of tourism in

the country. The author has given more details regarding religious and cultural attractions of India and also covering festivals of India, cultural destination, cultural policy of Government of India, economical impact dance and music paintings arts and architecture. The author has given importance to cultural tourism which is tourism potentials/sources of India.

Aparna Raj in his edited work on ***Tourist Behaviour - A Psychological Perspective*** (New Delhi: 2004) is a compilation of papers covering themes ranging from tourist's culture, motivation, satisfaction, attitudes, expectations and so on. The author had given main importance to cultural tourism.

Shaloo Sharma in her book, ***Indian Tourism Today - Policies and Programmes*** (Jaipur: 2002) has given a wide perspective of the potentialities of tourism in India. After describing the ancient civilization of India and its rich heritage she had portrayed India as a perennial source of attraction for the tourists of the world. The potential tourist destinations are also described in India. The Draft National Tourism Policy has also been given. The author could have given some more details on the natural heritage tourism destinations in India.

V.P.Sati in his book ***Tourism Development in India*** (Jaipur: 2001), after giving a lucid introduction to tourism, describes the past and present scenario of tourism in India. The author apart from describing the socio-cultural heritage, has adequately unfolded the national wealth of India, which could be utilised for the expansion of tourism. Finally the author has portrayed the tourist potential of Madhya Pradesh.

Conventional Tourism, aired at satisfying the social, culture, educational, religious or business motives of the people and Modern Tourism, includes pilgrimage Tourism and Cultural Tourism. The tourism industry cannot function in isolation as it depends on other

allied industries to cater to the needs of the tourists like accommodation, transports, food and others.

Scholars have carried out studies extensively on the history and growth of tourism through the decades, identifying and highlighting the destinations a tourist could visit. These destinations are related to the cultural, spiritual aspects of the history of the region. Heritage as well as pilgrimage destinations give more importance of this research work. They also highlight the need for production and preservation of monuments for the future. Policies of the Government both central and state, towards production are also highlighted.

Period and Universe of Study

In spite of economic drain policy adopted by the British Government in India, they owe a lot to us in the field of tourism. In 1945, two years before Indian Independence, the colonial government constituted a committee under the chairmanship of Sir John Sargent to explore the possibilities of promoting tourism in India.

After Independence, some of the policy issues taken up by the Indian Government were largely influenced by the recommendations of Sargent committee. Since 1947, due to the efforts of both the Union and the Government of Tamil Nadu, there has been recorded the steady increase in the tourist traffic in India in general and Tamil Nadu in particular. By 2007, there was a record increase of 17.53 lakhs of foreign tourists and 506.47 lakhs of domestic tourists who visited Tamil Nadu. Hence, the study period covered from law to light achieved in tourist traffic i.e. from 1947 to 2007.

Objectives of the Study

1. To trace briefly the history of the Development of Tourism in India and in Tamil Nadu in particular.

2.To highlight the cultural heritage of a region which is an important factor for the development of tourism and to describe the tourist potential of cultural heritage sites in Tamil Nadu.

3.To identify places in Tamil Nadu where tourists prospects have developed because of its cultural heritage.

4.To highlight and to bring out the attractiveness of Tamil Nadu's cultural heritage.

5.To identify and project the potential of the lesser known cultural heritage sites/destinations in Tamil Nadu and give them due recognition by placing them on the tourist map of Tamil Nadu.

6.To notice the new tourist spots in Tamil Nadu, which have the potential of cultural heritage or religious heritage destinations along with some efforts of the Governments of Tamil Nadu and the Government of India, it can be transformed into a popular tourist destination.

Methodology and Source Materials

For the analysis of facts various literary works which are published have been utilised and the research work was commenced in 2000 as part-time and it took four years to collect the material from the Tamil Nadu Archives in Madras, Connemara Library in Madras, Madras University Library, Chennai, Madurai Kamaraj University Library, Madurai, Fort St. George Library, Chennai, various centres associated with Tourism such as Department of Tourism in Tamil Nadu, Department of Tourism in India, Department of statistics and planning, Department of statistics and planning, important tourism centres like Mahabalipuram, Thanjavur, Vellore, Kanchipuram, and Kanyakumari have also been visited and materials needed had been collected.

By way of historical research methodology various facts collected from different sources have been critically analysed and utilised in a cogent manner. The facts narrated are documented and substantiated by way of genuine footnotes. Both the Primary and Secondary Sources employed have been detailed. The facts about the development and growth are given then and there in the form of Tables. A bibliography containing all the sources utilised have been given at the end. The photocopies depicting the style of architecture also find their place in the appendices included at the end. Further

various maps appended and incorporated, appropriately suggest the development of cultural tourism at different stages and they are beneficial for having a study of the development in various centres. This will have its own historical significance due to the exposition of the different facts about the cultural tourism in Tamil Nadu.

With regard to the sources both primary and secondary are consulted. Fort St. George record series, ***Administrative Reports of the Madras Presidency, Madras State Administrative Report (1960 to 1990)***, ***Madras Information Report (1948 to 1963), Archaeological Report on Epigraphy, Pudukkottai State Inscriptions, Census of India Reports, Census of the Town of Madras, Five Year Plans, Tourism Policy Notes, Madras Legislature Assembly Debates, Madras Legislative Council Debates, Annual Report on Tamil Nadu Tourism Development Corporation, Annual Report on Indian Tourism Development Corporation,*** Various Government Orders relating to various departments such as Education, Information, Tourism and Tamil Culture Department, Transport Department, Public Works Department, Revenue Department, Public Department, Handlooms, Handicrafts, Textiles and Khadhi Department and Tourism Statistical Hand Books are also referred.

The web site of Government of Tamil Nadu, Tamil Nadu Tourism Development Corporation and e-books have been also used. Field trips to the places already identified as tourist spots and also the lesser known places have been undertaken by the scholar. Oral tradition and folk history have been collected by way of interacting with the inhabitants of the area. This goes a long way in highlighting the tourist relevance against a historical backdrop.

In addition to the above various primary sources, a number of published works have been consulted for this study

Chapterisation

The entire study of the **Cultural Tourism in Tamil Nadu** is covered in five chapters excluding the introduction and conclusion.

The introduction chapter deals with introduction to tourism and survey of the meanings and definitions of Tourism as given by scholars and practitioners. The evolution, growth and development of tourism in the world, tourism in India, through the ages and tourism in Tamil Nadu in its historical perspective have been dealt with elaborately. The types of tourism has been brought out. The study is focused on Tamil Nadu and hence the location and geographical features of Tamil Nadu are given. The introduction also presents the problems to be investigated, the scope and significance of the study, the objectives of the study, review of available literature, the hypotheses of the study, its likely contribution to knowledge, methodology, source materials and finally the aspects of chapterisation.

The first chapter entitled, **Tourism and Cultural Heritage Sites** includes a description of the popular heritage sites, cities, historical and archaeological monuments, forts, palaces and museums which give scope for stimulating the culture of the heritage sites mainly to keep up the attraction of the tourist. Importance is also assigned to the arrival of domestic and foreign tourists from various cultural destinations.

The second chapter entitled, **Monuments: Places of Religious Importance** deals with the various aspects of religious significance. This chapter narrates the development of pilgrim tourism in India, motives of the pilgrims, important pilgrim centres in India. and Tamil Nadu in particular. Further it deals with the importance of pilgrim tourist centres based on tourist's purview.

Secular Monuments of Tourism Importance is the third chapter. It highlights the significance and importance of secular monuments such as tombs, memorial houses of political leaders, Freedom fighters and others in Tamil Nadu. Suggestions will be offered as regarding their contribution to the promotion and development of tourism.

Fourth chapter **Fairs and Festivals in Tamil Nadu** covers the major components of the study. The fairs and festivals mostly attract the people including foreign tourist. So the researcher gives the importance to temple and central festivals of Tamil Nadu.

Fifth chapter, **Promotion and Development of Tourism in Tamil Nadu** deals about the facilities made or available to tourist and government's contributes to promoting tourism and infrastructure facilities in Tamil Nadu.

Sixth chapter, **Tourist Arrivals** deals about foreign exchange, employment, income to the government, growth and significance of tourism.

In the **Conclusion** the findings and suggestions have been given. They would go a long way in serving those who are involved in estimating and promoting cultural tourism in Tamil Nadu.

Sri Rangam : Sri Ranganatha Temple



Suchindram Temple



Thirunelveli : Kanthimathi Nellaiyappar Temple



Sri Vaikundam : Sri Vaikuntapathiswami Temple



Tiruchendur : Murugan Temple



Thirupparakundram : Murugan Temple



Palani : Murugan Temple



Sri Villiputtur : Andal Temple



Madurai : Meenakshi Sundareswar Temple



Alagarkovil : Kallalagar Temple



Tenkasi : Kasiviswanathar Temple



Thiruvannamalai : Arunachalaswerar Temple



Pillayarpatti : Sri Karpaga Vinayaga Temple



Kalayarkovil : Kalleswaran Temple

Rameswaram : Ramanathaswamy Temple



Rameswaram : Ramanathaswamy Temple Corridor



Erwadi : Dargah of Sultan Ibrahim



Pottal Pudur : Kattubava Pallivasal



Nagore : Abdul Qadir Shahul Hameed Dargah



Velankanni : Virgin Mary Shrine



Tiruttani : Subramanniaswamy Temple



Chidambaram : Nataraja Temple



Kumbakonam : Sri Adikumbeswaraswamy Temple



Kanniyakumari : Thiruvalluvar Statue



Panchalankurichi : Kattabomman Memorial



Madurai : Gandhi Museum

Chennai : Government Museum

Chennai : Anna Square



Chennai : M.G.R Square



Sri Perumbudur : Rajiv Gandhi Memorial



Chennai : Valluvar Kottam



Kanniyakumari : Swami Vivekananda Rock Memorial



Poompuhar



Pongal Festival

Alanganallur Jallikattu



Vinayaka Chaturthi Festival



Navarathri



Kumbakonam : Maha Maham Festival



Arubathumoovar Festival

Madurai : Chitrai Festival



Car Festival



Summer Festival

Coutrallam : Saral Festival



Chettinad Heritage House

Chidambaram : Natyanjali Festival



Mamallapuram : Dance Festival



Padmanabhapuram Fort



Madurai : Thirumalai Nayak Palace

Kalugumalai : Rock Cut Temple (Vettuvankovil)



Gangaikonda Cholapuram



Thanjavur : Brihadishvara Temple

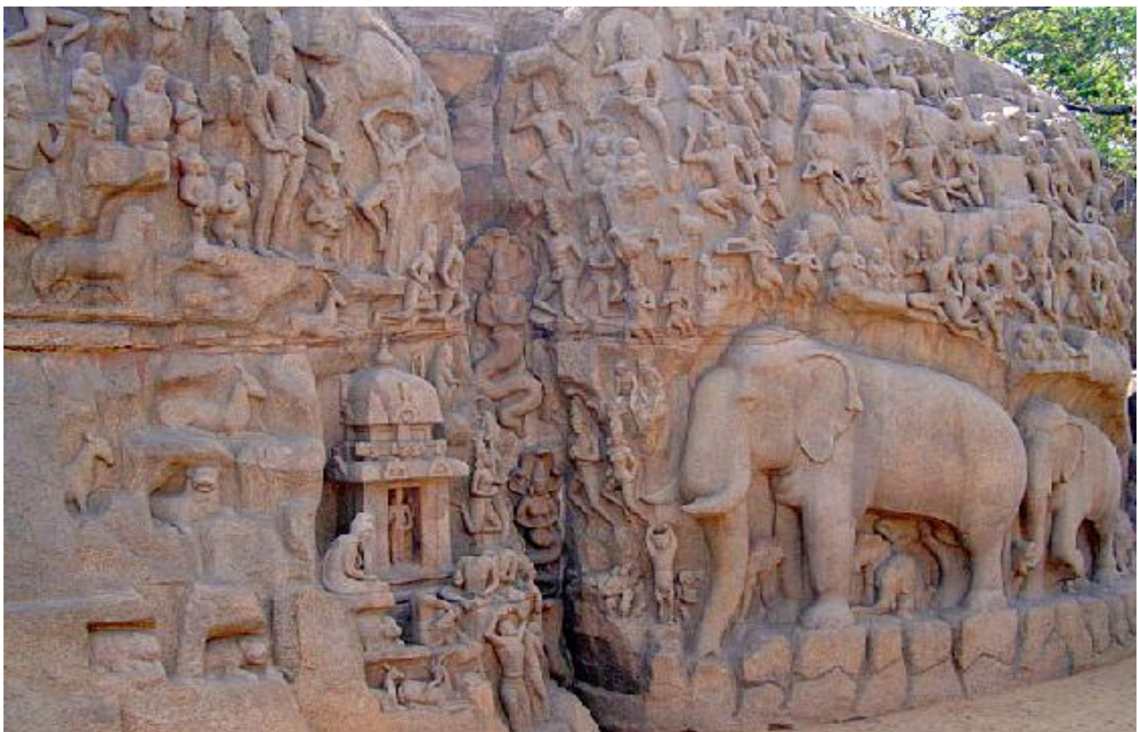


Dharasuram

Mamallapuram : Sea shore Temple



Mamallapuram : Arjuna's Penance



Mamallapuram : Five Rathas



Kancheepuram

Gingee Fort



Tharangambadi : Danish Fort



Tamil Nadu Map

